Becoming an accomplished professional:
A narrative inquiry in tertiary education, Punjab, Pakistan

by

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DECLARATION

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The research associated with this dissertation abides by the international and Australian codes on human and animal experimentation, the guidelines by the Australian Government's Office of the Gene Technology Regulator and the rulings of the Safety, Ethics and Institutional Biosafety Committees of the University.

Signed:

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DEDICATION

I

I dedicate this dissertation

to

Almighty Allah

And His revealed Book, al-Qurʾan

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ
هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ
ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
﴿٢٤﴾ [1]

[1] al-Qurʾan 59:22-24

DEDICATION
II

I dedicate this dissertation

to

Chaudary Khushi Muhammad and Saira Khushi Muhammad, my grandparents and ideals

Muhammad Bilal and Surriah/Khurshid Bilal, my lovely parents

Imtiaz Ahmed, my uncle, friend and mentor

and to

Shahida – Mottu, my best friend, wife and the gift of my life

Our apple tree:

Aroma and Viola, my lovely daughters

Sarmad, Sahaab and Hussain, my lovely sons

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I wish to thank the producers and directors of two impactful pictures, *Angrej* and *Lahoriye*. These pictures were a fine addition to my Punjabi topophilia.

I am grateful to my perfuming brothers, Irfan and Zeeshan; my sister-in-law, Shazia; and my friends, Syed Alamdar Ali Shah Kazmi and Dr Muhamad Iqbal. Your love, friendship and guidance are beyond bounds – Thank you!

Najma Phupho, Iqbal Chacha, Taj Chacha, Iftikhar Chacha and Baji – you passed away while I was in Australia. I cannot thank you enough for your great contribution to my entire life. You are missed. The news of your death left permanent tear-marks on the pages of this dissertation.

I would like to thank Aroma, my daughter. You deserve special thanks for reading drafts and providing valuable insights and feedback. Your comments, each time, left me in wonder at your deep thinking and criticality. I can see the coming of great events in your life. A big wow to the naughty Viola, my second daughter. You taught me how to take it easy and keep smiling while juggling around numerous tasks and roles. In these four years, Sarmad, my son, you have grown into a fine young man with amazing knowledge and skills and Sahaab, my son, you into a very loving presence. Thank you both for your love and understanding. Hussain Khushi Muhammad , our wonder boy: you and I 'learnt to speak together.' We all love you!

Above all I would like to thank Shahida, my wife, who is a witness of every second I spent in this project. As wonderfully supportive of this research activity, you continually sat with me in our long, tiring discussions helping to refine my thoughts. Your love, support and fun times helped me to remain focused and bring this all together. Thank you for the 4,368 cups of tea in these four years. I look forward to supporting your PhD journey now in every way possible – including the tea promise! Here I wish to thank once again my in-laws, Muhammad Bashir and Muneera Bashir for giving me permission to marry their amazing daughter!

In gratitude,
Imran Anjum
28 June 2019

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ABSTRACT

Becoming an accomplished professional is an in-depth narrative understanding of tertiary education teachers' experiences from Punjab, Pakistan. Within their unique circumstances, tertiary teachers as lifelong learners, involve their personal, social and professional selves in their learning process, hold ongoing reflective conversation about their practice, and acquire abilities to make sound professional judgements. While the emerging tensions and dilemmas – from inside and outside their complex educational landscapes – challenge their abilities, they also create opportunities for them to continually shape their knowledge, skills and dispositions.

In Punjab, overall teacher quality in the tertiary or higher education sector is problematic. Particularly, a coherent teacher support system that ensures teacher preparation, development and growth is absent. Given that, the form that *becoming accomplished* takes in this context is not yet known. This inquiry is a step towards filling that gap by developing an in-depth understanding of tertiary teachers' struggles involved in their process of becoming accomplished within their natural setting. While addressing this aim, the inquiry highlights the contextual and socio-cultural influences on teachers' learning and development and the implications of these influences on their teaching lives, practices and identities as tertiary education teachers in Punjab.

A narrative inquiry approach set within a constructivist epistemology has been used to explore the experiences and perceptions of six experienced teachers from the Postgraduate and Degree Colleges in Punjab. The data generated through conversations, observation, photographs and documents were analysed using Polkinghorne's (1995) 'narrative analysis' and 'analysis of narratives' and Clandinin and Connelly's (2000) 'three-dimensional narrative inquiry space'. This approach to data analysis was not only to enhance multiple meanings by giving voice to experience as six individual narratives, but also to highlight commonalities in their experiences. Moreover, a novel, cutting-edge technique, fictionalised 'dialogic narratives', was used to analyse and present the findings of my inquiry.

Overall becoming accomplished for my research participants in the Punjabi tertiary educational sector is a solitary endeavour, relying on an internal locus of control and driven by a sense of ethical responsibility. Two provocative findings have emerged from this inquiry. First, through

six independent narratives, this inquiry depicts the influences of the Punjabi socio-cultural values, practices and preferences in shaping my research participants' views as learners and developers. These narratives reveal my research participants as reflective practitioners who learn by challenging their assumptions, raising questions and making sense of their experiences. Their struggle amidst their belittled agency, equity and voice in their professional context reveals their pedagogic identities as constructivist, developmental and reformist educators.

Second, the four themes that this inquiry reveals – relationship, quest, creativity and optimism – were explored to produce results which were used to generate a model of becoming an accomplished professional. These themes denote the common path that my research participants followed to attain professional accomplishment. Conscious of their learning needs and contextual affordances, these tertiary education teachers take inspiration from their outside-workplace influences – mainly, socio-cultural values, impactful mentors and networking. Primarily guided by their intrinsic motivation, these teachers value their teaching roles as ethical responsibility. This leads them to respond creatively to their adversity and meet their pedagogical and intellectual needs. What is more, their optimistic dispositions reveal their assumption that their teaching community can increase its productivity at work if their learning and teaching needs are well provided for.

While six tertiary education teachers from Punjab were the lens through which the experiences of *becoming accomplished* were explored in this inquiry, these results may be of interest to diverse groups – as teachers who undertake this journey, as institutional managers and leaders who function with these teachers, as educational authorities who enact teacher education and development policy, and as students and members of the community who these teachers serve.

*****

One

INTRODUCTION

اقْرَأْ

Those who read and contemplate (al-Quran, 96:1)

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

Those who educate from the book the wisdom (al-Quran, 2:151)

وَالرَّاسِخُونَ فِي الْعِلْمِ

Those who have perfected their knowledge (al-Quran 3:7)[2]

Becoming an accomplished professional is a narrative inquiry of six experienced tertiary teachers: Imtiaz, Hussain, Muneera, Irfan, Najma, and Zaynab[3]. Their experiences, revealed through their narratives of learning and teaching, illuminate how accomplishment is understood, achieved and practised in the tertiary/higher educational (T/HE) sector in Punjab, Pakistan. My inquiry does not aim to sketch a full portrait of the Pakistani educational context. However, it does illustrate how some tertiary teachers wrestled with their life experiences in their context and attempted to make meanings from their learning processes, consequently transforming their professional lives and work. In my inquiry, I draw on their valuable experiences to answer the research question raised. In this chapter, I present a brief portrait of my personal experiences that acted as a major motivation for my inquiry, the focus and the significance of my inquiry, an introduction to my participants, and an overview of each chapter. Linked with this introduction is Chapter Two that outlines the key characteristics of Punjab as the context of my participants and my inquiry.

1.1 Narrative beginnings: my multiple selves and the inquiry

As a tertiary teacher from Punjab,
I have lived a struggle to tell.
Is there anything worse than not knowing?
I have lived that suffering.
But just like my friends in the field,

[2] Translated the essence rather than the literal meanings.
[3] Pseudonyms
Note: I am aware that APA Style does not encourage the use of footnotes. However, having acknowledged that, I have used footnotes to provide information about historical, cultural and biographical references or to explain foreign words and terms used in my inquiry.

my identity is not about my struggle or suffering,
nor the outcome of it.
But, if you see, there was a path between these two.
Hidden from plain sight,
twisting and turning into the unknown.
I know it all, and writing, that path.
It was blatantly treacherous, but a path.
And that 'path' is my identity I wish to tell.
But telling needs 'two' to begin.
And I am looking for the 'other'. (Imran Anjum)

The poem above partly sets the stage for my interests in my inquiry. It also hints at the type of life a tertiary education teacher lives in Punjab. The experiences I bring to this inquiry have accumulated over a teaching career of 18 long years in a range of educational settings and through performing a variety of roles and working with an equally diverse range of colleagues and students. This began in 1994. I received a Bachelor of Arts degree in English Literature and Journalism, along with a minor in Punjabi Language and Literature. After receiving my Postgraduate Qualification in English Language Teaching and a Professional Diploma in Teaching and Training, I became a TESOL[4] teacher. Later, in 2000, I joined the Pakistani tertiary educational sector as an English Teacher and a Department Coordinator. In my ten years of service in these roles, I significantly contributed to curriculum design and development at various postgraduate educational institutions in Punjab. In 2009, I received another Postgraduate Qualification in Education with a focus on teacher professional development. Since then, I have taught both preservice and postgraduate education students and supervised and examined postgraduate research at various public and private sector universities. The major motivation for my inquiry has come from here.

My professional self has many facets. I call these my 'multiple selves' (Lincoln, 1997, p. 40): the Punjabi self, the learning and teaching self and teacher educator self. First, the socio-cultural influences of my *Punjabi self* on my life is immense. I come from a small city of Gujranwala – my place identity. The romanticism of life in my city is irresistible: the vastness

[4] Teaching English to Speakers of Other Languages

of the *sarson*[5] fields, the thick green foliage of its bushland, the whistles of birds camouflaged among the trees, the morning breeze, the calming serenity of its afternoons, the deep, silent waters of its canals and rivers, the summer heat, the *sawan*[6] shower, the spring flowers, the autumn haze and the winter chill – all influence my teaching, beliefs and identity. It is this romanticism that has hitherto prompted me to focus more on the charming aspects rather than the realities of the harsh existence in my professional context. I receive 'cognitive, emotional, motivational and dispositional' (Shulman & Shulman, 2004, p. 259) inspirations and influences in my teaching form the socio-cultural aspects of my Punjabi self. To me, it is 'a cultural signifier' (Andrews (2007, p. 493) of my teaching and my own belonging.

My *learning and teaching self* has greatly contributed to the emergence of this inquiry, particularly, the memories of highly influential and significant 'others' as my mentors. Confidence, charisma and rhetoric as their sole repertoire shaped me into becoming an entertaining and persuasive presence in my classrooms. Nevertheless, the more I professionally grew in the scale of time and receptivity of my work, the more I felt the insufficiency of that repertoire alone to handle my pedagogical tasks and challenges. I felt, during this, how fragmented and shallow my understanding was of those influential mentors. I understood Polanyi (1958) – 'we know more than we can tell' (p. 4) – even more strongly than ever when the complexities of my own work as a tertiary teacher allowed me to deeply reflect upon the real heights, depths and breadths of my mentors' pedagogical expertise. Their roles as teachers had surpassed their impactful presence in their classrooms and had stretched over to positively influence their students, families and communities. I was looking for that 'perfume' – to be a perfuming teacher like them. Nevertheless, their impactful lives motivated me to uncover the paths such professionals take to shape their identities as learners, teachers and role models.

My experience suggests that Pakistani policy and research circles – 'theoretic elitism' (Freire & Macedo, 1995, p. 379) – seem to be stuck with what Schön (1987), nearly 32 years ago, pinpointed while presenting his work on reflective practice:

> On the high ground, manageable problems lend themselves to solution through the application of research-based theory and technique. In the swampy lowland, messy, confusing problems defy technical solution. The irony of this situation is that the

[5] /sʌrsɔ:ŋ/ - mustard
[6] /sɑ:vən/ - the rainy season

> problems of the high ground tend to be relatively unimportant to individuals or society at large, however great their technical interest may be, while in the swamp lie the problems of greatest human concern. The practitioner must choose. (p. 3)

Our 'messy, swampy, lowlands' – teaching world – are largely ruled and guided by the 'high ground' dwellers – policy and research circles – who do not happen to involve the teaching community in exploring solutions to their problems. I have experienced this mentality. If Schön (1987) criticises the technical-rational approach as a *modus operandi* for the production of professional knowledge, it is my understanding too that teachers' wisdom or prudence as a form of practical knowledge – and not merely 'knowledge-for-practice' (Cochran-Smith & Lytle, 1999, p. 250) – can give them the confidence 'to do the right thing at the right time' (Caduri, 2013, p. 40) in their work. Freire (Freire & Macedo, 1995) advocates this unity as an antithesis of theoretic superiority: 'I…advocate…unity between theory and practice' (p. 379). But our 'theoretic elitism' does not give our teachers this confidence, rather makes them always want and look outside for help. This inquiry springs from this assumption that teachers possess a valuable discourse of experiences and must be studied to develop an understanding of their work and their lived-in worlds.

Recalling my previous research (Chaudary, 2009)[7], a few of my research participants (experienced teachers) objected to the semi-structured interviews as limiting:

> S: So, what will you do after you have collected answers to your questions? You will go back, publish your work and get busy in your life. Do you think this brief interview was enough to genuinely project our voice? (fieldnotes.s.2009)

There were two more reactions from another two more experienced teachers:

> K: …you have taken the trouble to travel this far for your research, and, as you said, you are really interested in doing something useful for our teaching community, I would rather suggest you put these questions aside and allowed me to talk freely. (fieldnotes.k.2009)
>
> B: …leave these questions aside and listen. (fieldnotes.b.2009)

My personal understanding and past experiences of operating in my context as a teacher and a

[7] Thesis for a Master of Education): I studied professional development designs and their effectiveness for in-service tertiary teachers using an ethnographic case study design that guided data collection through semi-structured interviews.

researcher certainly influenced my choices of employing the narrative inquiry design in this research to explore Pakistani teachers' experiences.

My *teacher educator self* actively participates with in-service teachers in their professional development. The teachers I help with in their professional development hail from nearly every corner of Punjab, having a variety of demographic characteristics with credentials in various disciplines of humanities, social science and sciences at levels ranging from primary to tertiary education. The common thread that runs through these teachers is that they all learn the hard way, facing intellectual, social and economic challenges and handling their 'disorienting dilemma' (Mezirow, 1991, p. 218) on their own. In my teaching career, I have seen teachers who survived their challenges. However, there were many who could not cope and burned out. To date, the question remains unanswered – the 'why' of those who left and the 'why' and 'how' of those who survived and excelled. This inquiry begins here.

These influences and interests led me to make detailed searches about my professional context. As is evident in my Literature Review (Chapter Three), I did not find a single study that addressed the phenomenon of becoming accomplished for tertiary teachers in Punjab. That itself warranted an in-depth inquiry in this area. Borrowing from Mezirow (2000), 'the process of transformation [is] shared' (p. 118): we 'arrive at more justified beliefs by participating freely and fully in an informed continuing discourse' (p. 117). Therefore, I, through my inquiry, have attempted to initiate the discourse of professional accomplishment, informed by my unheard participants' authentic narratives of experience. I have studied six experienced members of my teaching community to illustrate how they within their unique contextual affordances and constraints, have conducted themselves as lifelong learners seeking professional accomplishment. My multiple selves have guided this journey during 'field work', 'head work' and 'text work' (Van Maanen, 1995, p. 4). During these tasks, I experienced what Lincoln (1997) indicated: 'we might choose a self…which was evoked by some aspect of the fieldwork, by some set of interactions with our research participants, by some confluence, that we might evoke for a given text' (p. 40). My multiple selves did not act as 'the masks [some] wear' or 'the false faces' (Christian, 2012, p. 116), rather as a canopy under which I sat to understand my participants' experiences. Thus, my conversations with my enlightened research participants along with my multiple selves allowed our experiences to give way to meanings in this inquiry.

Now I turn to outlining my research question that is the focus of this narrative inquiry.

1.2 Research question

Becoming accomplished is a deep exploration into tertiary teachers' struggles involved in their process of becoming accomplished within their natural setting. I have encapsulated this focus into my research question as follows:

> How do Pakistani tertiary teachers become accomplished professionals within their poorly resourced teaching context in Punjab?

1.3 Research design

As discussed in detail in the Methodology chapter (Chapter Four), I have explored this research question through a narrative inquiry approach set within constructivist epistemology. The selection of this approach liberated us – the research participants and the researcher – from conventional structured or semi-structured engagement of data generation. Through a relational co-construction, this inquiry enabled my participants – who engaged in my inquiry in the Winter-Spring[8] of 2016 – to be storytellers and characters in their own and others' stories (Connelly & Clandinin, 1990, p. 2). To develop an in-depth understanding of tertiary teachers' becoming accomplished within their natural setting, the data were generated through a series of conversations, teaching observation, educational documents and photographs. I analysed the data using Polkinghorne's (1995, p. 12) 'narrative analysis' and 'analysis of narratives' and Clandinin and Connelly's (2000, p. 48) 'three-dimensional narrative inquiry space' to construct my participants' narratives and to discern patterns and themes. Moreover, my narrative methodology allowed my multiple selves to be responsive to experiential, cultural and linguistic nuances of my participants and their research settings (Pelzang & Hutchinson, 2018). I strongly believe that the establishment of cultural integrity in my inquiry without the involvement of my multiple selves would not have been possible.

1.4 Participants

Despite experiencing troubled times during my fieldwork in Pakistan, details of which I have provided in the Methodology chapter, I engaged six tertiary teachers – three females and three males – all having more than ten-years teaching experience working at the Postgraduate and Degree Colleges (PDCs) from six small, developing districts/cities in Punjab (Appendix A). The developing region of Punjab (comprising 31 out of 36 districts) is often left out of

[8] The winter in Punjab starts in mid-November and peaks in mid-January; and the Spring starts in mid-February and peaks in mid-April.

economic, educational and research activities. There is a paucity of research from this large region; thus, a lot less is known about the status of tertiary educational institutions, teachers' welfare and educational processes, and students' learning challenges. In what follows, I introduce my participants. I present their extensive personal and professional experiences in Chapters Five to Ten. I have detailed a more thorough discussion on the research methods in Chapter Four.

1. **Imtiaz** /ɪmtɪˈɑːz/ is a Professor and a Head of the Department of Punjabi Language and Literature at a PDC in Punjab. He has degrees in Pharmacy, Punjabi Literature, and a Doctor of Philosophy in Punjabi Language, Literature and Cultural Studies. He teaches undergraduate and postgraduate level courses in classical and contemporary Punjabi Poetry and Criticism and Research Methods. He is an approved PhD research supervisor. He is the chief editor of a literary research journal, and an active researcher and a social worker.

2. **Hussain** /hʊˈseɪn/ is an Assistant Professor and a Deputy Head of the Department of Education at a PDC in Punjab. He teaches postgraduate courses in Curriculum, Evaluation and Research. He has achieved a Master of Education, an Advanced Diploma in English Studies, and an Advanced Diploma in Educational Assessment and Evaluations. At the time of fieldwork, he was near completing his Doctor of Philosophy in Curriculum and Evaluation.

3. **Muneera** /mʊˈniːrə/ is an Assistant Professor and a Head of the Department of English Language Teaching at a PDC in Punjab. She teaches Academic Writing, Language Teaching Materials Design, and Discourse Analysis. She holds a Master of Science in Language and Translation Studies and a Master of Philosophy in Language Teaching Materials Design. She is an active teacher educator and a convener of a teacher development forum.

4. **Irfan** /ɪrˈfɑːn/ is an Assistant Professor of Islamic Studies at a PDC in Punjab. He teaches Islamic Studies at undergraduate and postgraduate levels and supervises and examines research in a Master of Arts and Master of Philosophy. He is an approved PhD research supervisor. He has achieved a Doctor of Philosophy in Islamic Studies. He is a member of the Quality Enhancement Cell and an active researcher and a mentor.

5. **Najma** /ˈnʌʤmə/ is an Associate Professor of English Literature and Department Coordinator at a PDC in Punjab. She teaches Drama to undergraduate and postgraduate classes and supervises research projects. She holds a Master of Arts and a Master of Philosophy in English Literature. She is a political and a social activist and regularly writes a column for an 'English Daily' on literature, society, culture and politics. She has a special interest in script writing and directing stage plays.

6. **Zaynab** /ˈzeɪnəb/ is an Assistant Professor of textile design at a Textiles Institute in Punjab. She has a Master of Arts in in Textile Designing and a Master of Philosophy in Cultural Heritage Conservation and Management. She teaches undergraduate and postgraduate level courses in textile design. Besides teaching, she is a teacher educator and a research supervisor. Apart from her full-time teaching position, she is a part-time entrepreneur in textiles.

1.5 Significance of the inquiry

My inquiry is an original contribution to the Punjabi T/HE sector. Teacher education, particularly professional learning and development of tertiary teachers is an under-researched area in Pakistan (Chaudary, 2009; Hatfield, 2006; Khan, 1998; Naqvi, 2008, 2011; Surriah, 2015b; Vazir & Wheeler, 2004). Much about tertiary teachers' professional lives, learning, resilience, identity, and professional accomplishment within this context are unknown. My inquiry is a first of its kind that opens a window to this region and its T/HE sector to address this gap.

My inquiry has methodological significance. The relational narrative inquiry approach chosen for my inquiry enables my research participants to act as co-constructors rather than 'subjects' or 'interviewees' to help explore their experiences of becoming accomplished professionals in Punjab. I believe the mere distillation of their 'unheard voices' into statistical representations would have been disrespectful of the complexity of their meaning-making process in their under-represented world. Not only does my inquiry follow flexible, fluid and open-ended processes to generate data (Denzin & Lincoln, 2018; Rogers, 2012), it also follows rigorous data analysis, member checking and reporting techniques giving teachers' voices a prominent place in the reporting.

I have used a novel, cutting-edge technique to analyse and present the findings of my inquiry. This technique, referred to as "Creating 'As if' Worlds" (Caine, et al., 2017, p. 217)[9], allowed us – my participants and myself – 'to understand our shared experiences in new ways' (p. 218). The key influence in adopting this approach was Caine, et al.'s idea of fictionalisation in narratives which I further developed into a 'way' of analysing and reporting findings as 'dialogic narratives'. The fictionalised 'dialogic narratives' (Chapter Eleven) enabled the process of 'co-construction' – going further than participants' first-person voice representation and member checking. In an imaginary space, this approach engaged my participants in a fictionalised dialogue to facilitate the results of my inquiry. This approach, therefore, gave them voice that is more authentic.

There is a general perception in Pakistan that teachers can only learn when they take part in formally planned and structured professional development courses (Chaudary, 2009). My inquiry acts as a view changer and posits an unconventional view to learning that is informal, self-driven and classroom based.

My inquiry is significant in its socio-cultural insight. It does not show participants as members of their teaching community alone, rather, it presents them as members of their wider socio-cultural community that influences their professional lives, workplace ethos, and emotional, social and motivational realms. Therefore, the outcomes of my inquiry are cultural and professional discourses on learning and teaching, rich in local thoughts, feelings, morality and experiences. Moreover, this is a first inquiry of its kind from Pakistan that has explored participants' professional experiences by employing M. Iqbal's[10] (1915, 1918) culturally influenced notion of identity, *Khudi*[11] and *Bikhudi.*[12] My inquiry is thus, both more relevant and familiar to Pakistani readers, and enlightening for them about the connection between M. Iqbal's philosophy of a fully developed person and participants' ideals as accomplished professionals.

Furthermore, through my participants' voices my inquiry informs the Pakistani and Punjabi

[9] Co-authored by Professor Jean Clandinin, a key figure in narrative inquiry.
[10] Dr Sheikh Muhammad Iqbal (1876-1938), a pre-eminent poet, philosopher, academic, barrister and politician of South Asia, is respectfully referred to as the spiritual father of Pakistan. M. Iqbal was knighted by King George V, granting him the title 'Sir' while studying law and philosophy at the Cambridge, England.
[11] kʰʊdɪ/ - individual domain
[12] /beɪkʰʊdɪ/ - social domain

educational authorities about the status, condition and challenges of the T/HE sector in the developing districts of Punjab.

1.6 Organisation of the dissertation

As well as this introductory chapter, the dissertation includes eleven other chapters.

Chapter Two (Context) outlines the features of Punjab as the context of my inquiry. It briefly highlights historical, political and socio-cultural aspects of Punjabi life, and briefly sketches the educational challenges of this region.

Chapter Three (Literature Review) presents a comprehensive literature review. The chapter provides both an historical and a conceptual overview of existing anecdotal, empirical and theoretical literature on becoming accomplished.

Chapter Four (Method and Design to Weaving) provides a discussion of the major influences upon the decision-making involved in the conceptualisation, design and implementation of my inquiry, the role and function of narrative inquiry as a methodological approach, methods of data generation, and the recruitment of research participants. This chapter also outlines the process involved in the data analysis undertaken and the subsequent reporting style and structure employed to convey the findings from the inquiry.

Chapters Five to Eleven (Life and Lived Experiences) present the results and discussion emanating from my inquiry. Chapters Five through Ten present personal narratives of my six participants. Each participant's narrative is presented in three sections: past, present and future reflexively intercepted by me. Chapter Eleven, designed as the fictionalised 'dialogic narratives', reports the commonalities of my research participants' experiences expressed in their own narrative voices. This is followed by discussion on the results of my inquiry.

Chapter Twelve (Conclusion) constitutes conclusions of my inquiry and presents implications, limitations and recommendations for future research.

1.7 Summary

This chapter has outlined the primary motivation for undertaking the research, the research

question and design, research participants, significance and organisation of the dissertation.

The following chapter outlines the context of my inquiry.

*****

Two
CONTEXT

This chapter highlights the context of my inquiry. The highlights include the historical, political Pakistan, the socio-cultural Punjab, and the educational status with a focus on the tertiary education in Punjab.

The word Punjab means five rivers or a land of five tributaries of the river Indus. From ancient times, people – locals, travellers, traders and invaders – travelled along these rivers, established their settlements at their banks, and, converging foreign with the local, rendered unique historical, political, and socio-cultural character to its people, place and culture. The research participants in my inquiry live that character as Punjabi, tertiary teachers operating in the public sector. To understand them and their narratives, I deem it wise to begin from understanding their context.

In what follows, I outline the characteristics of my participants' context.

2.1 Pakistan

The Pakistan I live in today, is an inheritor of the Indus Valley Civilisation, considered as one of the oldest continuing cultures in the world (Malik, 2008). Over the years, the convergence of local and foreign influences gifted this land with numerous languages, art, architecture, cultures, literature and music (UNESCO, 2013). In the past, it has received invasions from the Persians, Greeks, Scythians, Arabs, Afghans, Turks, and has afterwards been ruled by the Mughals and the British. After World War II, the British departed after three hundred years in India, leaving behind a divided region: Hindu-majority India and Muslim-majority Pakistan.

Pakistan came into being on 14th August 1947, through a constitutional and ideological struggle led by Muhammad Ali Jinnah[13] (1876-1948), Muhammad Iqbal (1836-1938), and many others under the banner of the All-India Muslim League. Owing to the British deciding that the Pakistani boundary should fall along the river Ravi in a few places, a large slice of the ancient Punjab was incorporated into Pakistan (Brard, 2007). As a result, the migration of people from

[13] Respectfully referred to as the founding father of Pakistan, Muhammad Ali Jinnah was the first Governor-General of Pakistan.

both sides uprooted millions of families – 14 million refugees – from their hearths and homes and resulted in the killing of more than a million men, women and children (Hajari, 2015). In the fiercely disputed province of Punjab, individual killings also included brutal acts of disfiguration, dismemberment, and the rape of women and young girls (Khan, 2017). Calling this the most violent and the largest forced migration in history, Hajari (2015) writes: 'Trains carried Muslims west and Hindus east to their slaughter' (p. xxi). The rest of the world hardly knows what happened for the 'Western accounts centre not on partition and people loss but on the years of struggle that preceded independence' (p. xxi).

As is true for some of my research participants, my grandparents migrated from the pre-partition Punjab – now East Punjab, a part of North India. For many, the migrants 'left behind immovable properties and most of the movable goods' (Hiro, 2015, p. 8). But my grandparents left behind their 'hearts' and brought along their 'heads' teeming with memories – an unending treasure that supplied material for stories to be told. Like most migrants, my grandparents did not experience what Bhabha (as cited in Andrews, 2007, p. 490) calls, 'the migrants' double vision' because their 'psychic uncertainty' was not about dealing with the socio-cultural difference, it was only this that they could never return to their home. I have grown up listening to what I call their 'belongraphy' (belong-graphy) – their narratives of topophilia – teemed in love and romance for their land. I inhabit their tales and the memories. This is my conscience and the legitimate positionality to appreciate my research participants' narratives teemed in historical-political and socio-cultural references.

Reflecting upon the creation of Pakistan, it is clear that the new country was idealised as a state where the 'forces of tradition and modernity would unite, offering economic welfare and peaceful coexistence to its inhabitants…a utopia where rural, tribal, and urban population groups would have equal opportunities and unalienable citizenry irrespective of religious and ideological diversities' (Malik, 2008, p. 1). But this did not happen (Ali, 2008). Soon after independence, Pakistan experienced serious crises in political leadership falling prey to 33 years of military rule. During the first 24 years of Pakistan, the dream of forming a coherent singular national identity failed due to the then leadership's neglect of the strong ethnic and linguistic realities of the region. The country ended up rupturing into two in 1971, giving birth to Bangladesh through what has been alleged to have been the involvement of Indian conspiracy (Jabbar, 2012; 2015).

Those were troubled days – confusion and blame games that followed, hit nearly every realm of Pakistani life. In the field of Education too, in the name of spreading national cohesion, curricular reforms were introduced to cultivate anti-Indian feelings – blaming India for the entire mayhem (Ali, 2007). Complicating the situation was the Soviet invasion in 1979 of Afghanistan, a next-door neighbour. Circumstances were such that in order to curb Soviet invasion, the then Pakistani military leadership received total backing from the West. The locals were trained and brainwashed as mujahidin – Islamic heroes – to fight the Western war. For that 'all the early Jihadi manuals and the Jihadi books which were taught in the religious schools during those days in Pakistani tribal areas, were actually printed courtesy of the University of Nebraska' (University of California Television, 2008, September 26). While the Soviets were defeated and the West won and left, Pakistan became bogged down in the slough of unending terrorism. Positioned by the 'engineered' curricula and aided by generous financial and weaponry support, those mujahidin – who were ones dubbed as 'heroes' by the West – were left abandoned and allowed to go astray (Ali, 2007). These 'actors', their 'ideology' and their supporters are still present everywhere – in the Punjabi T/HE sector, too, in the form of unsolicited student unions, political and religious parties and pressure groups. What level of harm are they causing to our institutions, students, teachers and educational processes? While it is a question that requires its own exclusive study, my inquiry provides insights into how this situation affects my research participants' lives and work.

During all these years – 1948 to 2018 – Pakistan has remained neglected by the power elites: military, clerics, bureaucracy, politicians and information media. Characteristically, whenever the military comes into power, they gather around them certain political and bureaucratic groups, self-serving mullah, avaricious business class and bribed media to blind masses, facilitate their rule and mastermind corruption (Jabbar, 2012; Jalal, 2014). Likewise, when typical politicians return to power, they spend all their energies in publicity shenanigans and safeguarding their ill-gotten wealth and privileges. On top of it all, the Pakistani judiciary remains a silent observer (Ali, 2007). As an aftermath of this situation, social inequality and economic injustice have resulted and is continuing to challenge the whole country. It is not uncommon to see poor families in remote areas handing over their children to *madrasah* clerics with the hope that at least they would be clothed, fed, and educated (Ali, 2007). Those who fall seriously ill but recover from their illness, often die of fatigue and hunger after paying heavy hospital dues. People who can and are willing to act – like, teachers, lawyers, doctors, traders and small business owners – either remain crippled by the system that thrives on corruption,

bribery and nepotism, or become victims of inequity, injustice and helplessness. Many skilled workers emigrate, while others harbour disillusionment and resentment. This has plagued every public institution and its human resources. In the education sector, it directly affects the lives of teachers and the performance of their institutions. My inquiry is significant in this regard in that it explores the impact of this situation on the quality of education, teachers' challenges and their roles and efficacy in educating the economically challenged communities. All these issues are directly and indirectly addressed in my inquiry.

2.2 Punjab

All six research participants in my inquiry belonged to PDCs located in the developing districts of Punjab (Appendix A). Punjab is the second largest province by area and the most populous province, with an estimated population of 110 million as of 2018, making it the largest ethnic group comprising nearly 55 per cent of the population of Pakistan. Along with Urdu as the lingua franca, Punjabi and Saraiki are the common languages spoken in Punjab. Punjab boasts the highest Human Development Index (HDI)[14] out of all Pakistani provinces at 0.670 and it is the largest economy in Pakistan contributing 57 per cent of Pakistan's GDP as of 2017. Punjab dominates in agricultural (contributes 76 per cent of Pakistan's annual food grain production) and industrial produce in the country. In the Pakistani parliament, too, Punjab has the highest representation (54 per cent), thereby having the ability to strongly influence the formation and running of governments, including policy making and budgetary and resources allocation.

Based on four dimensions of sustainability indicators – environment, social, economic and institutional (SPDC, 2016) – Punjab can be divided into two regions: developed and developing Punjab. The developed Punjab comprises five out of 36 districts, namely, Lahore, Multan, Rawalpindi, Gujranwala and Faisalabad. The HDI in this developed region is between lower-medium (HDI 0.555) and medium (HDI 0.699) (Ghalib, Qadir & Ahmad, 2017; SPDC, 2016). The main power, wealth, development and administrative machinery of Punjab are enormously concentrated in this region (Niaz, 2011).

The rest of the Punjab, that is, 31 districts, fall in the developing region (my research context) where the HDI heavily tilts from lower medium (HDI 0.555) to low (HDI below 0.555) HDI

[14] The HDI is a summary measure for assessing progress in three basic dimensions of human development: a long and healthy life, access to knowledge and a decent standard of living' (UNDP, 2016, p. 2).

ranges (SPDC, 2016). This region, comprising the largest areas of Punjab, is troubled by political, economic and educational challenges (Niaz, 2011).

I would like to shed some light on what it is like living in the developing Punjab. This region is the house of 'large-hearted, fun-loving and flamboyant people' (Ahmed, 2014, p. 38). Apart from the life in the developed cities where modern establishments intertwine with the traditional, a typical Punjabi village, town or city would have patches of compact settlements with houses, built wall to wall clustering around a mosque, temple or church. Punjabis are distributed in clans and their closely-knit family life and the community networking are the hallmarks of their society. In a typical household, people live together in a joint-family unit where men oversee the farm or business activities and women look after the households. The Punjabi population is associated chiefly with farming and skilled professions and crafts, such as carpentry, masonry, weaving, tailoring, pottery, cobblery, goldsmithing, singing and dancing. These professions are passed on from generation to generation, not only creating employment opportunities to apprentices and contributing to the national economy, but also conserving cultures, discourses and skills. Furthermore, Punjabis boast of their rich language, culture, art, cuisine, and various modes of aesthetic expression in the forms of embroidery, painting, sculpture and jewellery. Their oral literary traditions – such as mythology, poetry and folklore – provide the psychological and philosophical constructs to their sociality (Ahmed, 2014). This *punjabiyat,* or shared consciousness of belonging to their place, culture, and people is an integral part of the Punjabi identity (Malhotra & Mir, 2012).

2.3 Education

The educational situation in Pakistan is problematic. Nearly half of the Pakistani adult population cannot read or write and nearly 44 per cent of all children are out of school (Alifailaan, 2018; UNESCO, 2013). This reflects the low priority education receives in my country. For instance, the UNESCO's Situation Analysis Report (2011) reveals that Pakistan's budgetary allocation for education (2.1 per cent of GDP) and the rate of actual spending (1.5 per cent of GDP) were the lowest allocation and spending in South Asia in the years leading up to the report of 2011. Inadequate budgetary allocation and actual spending have adversely affected the access and the quality of education in Pakistan (UNESCO, 2011, 2013). After the 18th Constitutional Amendment in 2010, education was declared a provincial responsibility, and thereafter, the budgetary allocation for education increased from 2.222 per cent to 2.758

per cent of GDP (The World Bank, 2017). Although since 2010, the national educational budget has doubled from $3.5 billion to $7.5 billion, with Punjab contributing around $2.9 billion, overall educational access, enrolment, and quality remain stagnant due to poor spending policy (Naviwala, 2016). In the last five years, the major portion of the current budget was spent on paying salaries and only a minor portion was used to meet operational costs and to construct and rehabilitate schools (Naviwala, 2016). The key areas such as curriculum development and improvement, teacher professional development, ongoing supply of learning resources, and educational quality assurance have been neglected (Chaudary & Imran, 2012a; Naviwala, 2016; Surriah, 2015b). To what extent are teachers and students affected by this? My inquiry explores this issue at least about T/HE sector in Punjab.

2.4 Tertiary education

Punjab has the largest pool of the T/HE sector, qualified professionals and highly skilled human resource. Pakistani T/HE starts after intermediate or higher secondary level (Appendix B), and as in the case in the rest of Pakistan, the T/HE in Punjab is classified into four categories: Universities, Postgraduate Colleges, Degree Colleges, and Technical and Vocational Education Sector (Table 2.1). Universities are in the developed region, while PDCs cater for the T/HE needs of the developing region. Postgraduate and Degree Colleges (PDCs) – research sites for my inquiry – are often housed under a common administration and are affiliated with Universities for their curricula, assessment and the awarding of degrees.

Table 2.1: Public-sector tertiary institutions in Punjab (MFEPTa, 2017).

Region	Universities	Postgraduate Colleges	Degree Colleges	Technical & Vocational Education Sector
Punjab	20	66	577	1,817
Pakistan	91	n.d.	1,259	3,746

The overall situation of the T/HE institutions in terms of quality of infrastructure, service, educational resources, student intake and industrial linkages, is highly problematic in this region. A few studies (e.g. Chaudary, 2009; Qureshi, 2017; Shah, 2016; Surriah, 2015) highlight the conservative hierarchy, passive administrative and leadership styles, and conservative workplace culture in this region. These studies indicate the inadequate

professional development opportunities for tertiary teachers as a major cause of teachers' low morale and students' poor learning outcomes. M. P. Iqbal (2015) has identified the lack of research training as another crucial factor that not only disillusions young faculty, but also tests the resolve of senior teachers. Amidst these challenges, Hoodbhoy's (2017a, 2017b) reporting of wide-spread of radicalisation in the Pakistani T/HE sector is disturbing.

Quite recently, the Ministry of Federal Education and Professional Training (MFEPTb, 2017, pp 79-80) highlighted eight challenges for the tertiary educational policy development at the federal and the provincial levels running urgent consideration:

1. Only 8 per cent of relevant age group (17-23) are enrolled in the T/HE. Pakistani Gross Enrolment Ratio (GER) is 10 per cent which is far less than India (24 pe cent), Sri Lanka (21 per cent), Nepal (16 per cent) and Bangladesh (13 per cent) (MFEPTb, 2017).
2. The T/HE institutions are concentrated in urban centres and more developed regions of the country, thus restricting accessibility of millions of youth in rural and under-developed areas to T/HE opportunities.
3. Only 27 per cent faculty members possess higher degree qualifications (post-Master).
4. Most of the T/HE institutions lack the research culture. The ratio of internationally recognised research publications is minimal (Naqvi, 2008, 2011).
5. Budgetary allocations for the T/HE are not proportionate to the needs of the country. Provinces are spending less than 13 per cent of their education budget on the T/HE.
6. Effective governance is a critical issue. Appointments of senior leadership in the T/HE are often politicised, thus affecting quality of education and research in these institutions.
7. Training and development opportunities, professional accreditation and certifications, and quality assurance need effective policy and implementation.
8. Due attention needs to be paid to research and development. Linkages between the T/HE and industry are weak. The design and development processes of the tertiary educational curricula do not engage feedbacks from the key stakeholders, particularly those in the industry as potential employers.

The situation of Pakistani T/HE raises many questions needing answers. For example, there are questions related to the impact of these factors, including terrorism on teachers' lives and work in the developing region of Punjab; their learning, development and research endeavours; their morale; and their beliefs as persons and professionals operating in their challenged region. My inquiry is the first of its kind to explore these issues in the developing Punjab through a

relational narrative inquiry approach.

Living and operating in such an educational culture certainly requires more than adequate knowledge and skills. My inquiry illuminates the art of living in this culture. The narratives that my participants shared are stories of pedagogic successes and failures. We can learn from them. My narrative inquiry is an initial contribution towards appreciating their lives and enlightening the Pakistani conscience about the problematic that my colleagues deal with daily without any help. Ali (2008) has made comment in his unique way: 'When a person turns old, s/he gazes in the mirror and is either pleased or filled with discomfort. It is a great pity that a country cannot view itself in a similar fashion. It becomes necessary for someone else – artist, poet, filmmaker, or writer – to become the mirror' (p. 1). My inquiry, therefore, is a mirror and an attempt that Faiz (2009) – a Pakistani acclaimed poet – pleaded scores of years ago for Pakistani conscience to awaken:

Speak, for your lips are free;	بول' کہ لب آزاد ھے تیرے
Speak, your tongue is still yours,	بول' ذباں اب تک تیری ہے
Your upright body is yours–	تیرا ستواں جسم ہے تیرا
Speak, your life is still yours.	بول کہ جاں اب تک تیری ہے
See how in the blacksmith's shop	دیکھ کہ آہنگرکی دوکاں میں
The flames are hot, the iron is red,	تند ہیں شعلے' سرخ ہے آہن
Mouths of locks have begun to open,	کھلنے لگے کفلوں کے دھانے
Each chain's skirt has spread wide.	پھیلا ہر اک ذنجیر کا دامن
Speak, this little time is plenty	بول' یہ تھوڑا وقت بہت ہے
Before the death of body and tongue:	جسم و زبان کی موت سے پہلے
Speak, for truth is still alive–	بول' کے سچ زندہ ہے اب تک
Speak, say whatever is to be said (pp. 86-89).	بول 'جو کچھ کہنا ہے کہ لے

2.5 Summary

In this chapter, I have outlined the Punjabi context of my inquiry. I have highlighted its key characteristics that have direct and indirect implications for my participants. How my participants describe their lives within this context – their narratives are revealed in Chapters from Five to Ten.

The next chapter presents the review of the selective bodies of scholarship on education to inform various key constructs of my research question.

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Three
LITERATURE REVIEW

In this chapter, I review the selective bodies of scholarship to inform my inquiry aiming to develop an in-depth understanding of the tertiary teachers' struggles involved in their process of becoming accomplished within their natural setting. The threads that I have attempted to weave throughout this review of the literature are as follows:

1. The definitions and characteristics of the notions of 'accomplished' and 'becoming' (Section One).
2. An understanding of professional knowledge as practical judgement (Section Two).
3. A review of adult learning theory (Section Three).
4. A brief review of professional development designs with a brief analysis of Pakistani professional learning and development practices (Section Four).
5. A brief review of teacher motivation and resilience (Section Five).
6. A review of the culturally influenced understanding of professional identity (Section Six).
7. The conclusions drawn from the investigation of the literature (Section Seven).

Three phases of research were used in order to select the relevant literature. In these phases, the criteria that I followed to select studies were: relevance, currency (mostly from 2000 onwards), and publications from academic books and peer-reviewed journals.

1. In phase 1, I searched dictionaries and social science encyclopaedia to explore the key constructs related to my research question. This developed my initial understanding of the generic concepts and provided me with a stock of conceptual synonyms, antonyms and related word categories to employ in my database searches. Terms such as learning and teaching, excellence, expert, accomplishment, professional development, collegiality, workplace culture, adult education, resilience, beliefs and identity, narrative, curriculum, educational leadership, tertiary and higher education, Punjab and Pakistan were used. These key terms kept evolving during the entire search process.

2. In phase 2, I applied these terms as search terms in education, social science and psychology data bases (e.g. ERIC, Science Direct, ProQuest, Australian Education Index, INTUTE, EBSCO, Psycharticles), specific publisher data bases (e.g. Routledge, Sage Publishing, Wiley Online Library, UNESCO and WorldBank), University of Tasmania's

MegaSearch and library catalogue, Government of Pakistan repository, Higher Education Commission Pakistan, Iqbal cyber library, and selective educational websites. I divided this search phase into three categories:

a. the first category involved searches of authors that directly influenced my inquiry, such as Clandinin, Polkinghorne, Dewey, Merriam, Vygotsky, Wenger, and M. Iqbal.

b. In the second category, searches revolved around the subject of teacher accomplishment, learning theories, professional learning and development, teacher motivation, disposition and identity. These searches produced a plethora of directly relevant, broadly relevant and irrelevant publications. I limited publications by applying the selection criteria. Since my inquiry has its focus on experienced teachers, publications about pre-service or new teachers were excluded, except those that made direct references to Pakistani workplace culture, staff relations, or teachers' lives in adversity.

c. In the third category, I analysed publications from Pakistan (books, journals and public records), reports related to Pakistan (UNESCO, the World Bank), and opinion/view-point articles on Pakistani political, educational, and socio-cultural landscapes (writings from academicians and policy analysts). Teacher education, particularly professional learning and development of tertiary teachers is an under-researched area in Pakistan. As a result, much about tertiary teachers' professional lives within this context are unknown. My searches revealed a few studies (Chaudary, 2009; Hatfield, 2006; Khan, 1998; Naqvi, 2008, 2011; Surriah 2015a, 2015b; Vazir & Wheeler, 2004) that reported the ineffectiveness of Pakistani academic research circles and its negative implications on the emergence of Pakistan-specific knowledge-base. My repeated searches unearthed a scarce amount of relevant literature from the Pakistani context. I discounted many articles form the Pakistani context on teacher learning due to their being either unrefereed, or largely opinionated articles published in unaccredited journals or newspapers. Nevertheless, I selected 45 studies (books, theses, research papers, reports and analytical essays) from the Pakistani context to inform my inquiry.

d. The studies, emanating from the West or the Global North, particularly on the subject of adult learning or motivation theories, have been included for the reason that they are widely understood and utilised in the Pakistani educational circles, particularly in planning, designing and delivery of learning in colleges and universities. As stated above and illuminated in Chapter Two, due to the lack of research culture among teachers, overburdened routines, inadequate training in teacher research, and unavailability of local quality research journals, Pakistani teachers do not seem encouraged to go beyond the using of the Western literature and research and document their own experiences to add to their local knowledge. Having said that I have critiqued the relevance of these studies to Pakistani T/HE sector at places to give way to allow my participants to put forward their perspectives and address this gap. My inquiry, therefore, is a first of its kind that opens a window to this region and its T/HE sector to address this knowledge gap by producing an in-depth teacher learning discourse.

3. In the third phase, I further expanded my searches by examining the reference lists of short-listed studies. This revealed a few useful resources (literature reviews, conference papers, online theses, and a few analytical essays from the Pakistani context) to add to my candidate studies.

4. Once the candidate studies were shortlisted, I catalogued them in EndNote, created attachments, and authored detailed notes on their relevance, salient points, and their relationship across the studies.

What follows is the investigation of the selective bodies of literature relevant to my inquiry.

Section One

In this section, I seek to establish an understanding of the concepts, ‘accomplished’ and ‘becoming’ by comparing them with their near associate concepts.

3.1.1 Excellent, expert and accomplished

There is a tendency in the literature to use the terms, ‘excellent’, ‘expert’, and ‘accomplished’ interchangeably without clarification of the concepts behind these terms (Anderson, 2000;

Kreber, 2002). The Oxford English Dictionary (n.d.) describes 'excellent' as 'the quality of being outstanding' (excellent, n.d.), 'expert' as 'knowledgeable or skilful in a particular area' (expert, n.d.) and 'accomplished' as highly trained or skilled in a particular area with good social skills' (accomplished, n.d.). 'Excellence' – distinct from the other two terms – is typically identified based on judgement made about performance at one point in time and not about how much one knows about teaching. Excellent professionals engage in reflection from time to time and consequently develop a repertoire of effective strategies and routines that they rely on exclusively to tackle their problems (Kreber, 2002). On the contrary, the term 'expert' is identified as a cognitive process influenced by the progressional model of learning. In this process, professionals gradually move from following explicit rules, guidelines and standard routines in their practice to a stage where explicit rules, guidelines and standards become superfluous and are eventually abandoned when simple activities become more automatic (Daley, 1999; Dreyfus & Dreyfus, 1985; Yates & Hattie, 2013). Several authors (e.g. Dall'Alba & Sandberg, 2006; Eraut, 1994, 2009; Feldon, 2007; Kelly, 2006) appreciate the contribution of the term 'expert' to our understanding of professional development stages; however, criticise its individualistic and conservative nature. Feldon (2007) contends that 'experts' often fail as good teachers in situations in which peer interaction and communication (PIC) is essential to communicate their work to their audience.

Criticising the notion of 'expert', Eraut (2009) invites our attention to certain 'regulations, accountability, value issues and the growth of teamwork' (p. 3) as new realities that ask from professionals to interact and share their knowledge with their peers across institutions. The term 'accomplished', however, provides a more holistic notion of expertise for professionals that intricately combines constructivist and socio-cultural aspects of learning (Kreber, 2002; Watson & Drew, 2015). As discussed in detail in Sections 3.3.1 and 3.4.1, for constructivists (e.g. Dewey, 1916), learning revolves around the construction of meaning by connecting new information with past experiences. Thereby, the constructivists focus on the creation of cognitive tools which reflect 'the wisdom of the culture in which they are used as well as the insights and experiences of individuals' (Ertmer & Newby, 2013, p. 56), and thus, knowledge is constructed that is relevant to the context within which it is produced. For socio-cultural theorists (e.g. Bandura, 1986; Vygotskian (1978; Wenger 1998), learning is a cognitive process that takes place in a range of social settings. The notions of mutuality and collaborative enterprise are the hallmark of this type of learning where learners as members of various communities interact incidentally or participate in a planned fashion in their social settings.

Therefore, 'accomplished' professionals, benefiting from the constructivist and socio-cultural aspects of learning, engage in reflective, discursive, collaborative and inclusive practices to improve professionally within their social settings. That makes the term 'accomplished' more effective and efficient in attending to the increasing occurrence of multifarious and complex situations where professionals are expected to segue from independent functioning to forming inter-dependent relations with their peers, and, thus, collaboratively solve problems (Watson & Drew, 2015).

The term 'accomplished' or *misaali*[15] with its associated constructivist and socio-cultural underpinnings is more relevant to the Pakistani intellectual discourses and the Punjabi lifeways. In this context, the term 'accomplished teacher' is surrounded by a varied mix of attributes either borrowed from the religious and intellectual discourses or inspired from the sayings or practices of influential thinkers and personalities from the Islamic, Sub-Continental and Pakistani history (Surriah, 2015a). In this regard, the works of M. Iqbal (1915, 1918) are highly influential in giving conceptual understanding and linguistic facility to envisioning and constructing knowledge, knowing and identity discourses. As discussed in Section 3.6.4, M. Iqbal, a philosopher of *khudi* or selfhood, employs numerous metaphors to address accomplished teachers, such as *hakeem*, *sheikh*, *peer-e-haram* and *saqi*[16] and to refer to educational institutions, such as *madrasah*, *maktab*, *haram*, *maikhana* and *khankha*[17] (J. Iqbal, 2000; Mir, 2006). In two of his philosophical poems, Asrar-i Khudi (1915) and Rumuz-i Bikhudi (1918), M. Iqbal, introduces two interconnected concepts to portray the accomplished individual: *Khudi* (constructivist) and *Bikhudi* (socio-cultural). *Khudi* is concerned with the development of the selfhood of the individual and *Bikhudi* deals with the role and function of the individual in society. To M. Iqbal, one of the key purposes of education that the accomplished teachers must follow is a flight from *khabar* to *nazar*[18] in pursuit of knowledge and growth without losing the co-existence of *Khudi* and *Bikhudi*: 'Intellect possesses nothing except *khabar*, whereas your cure lies only in *nazar*' (M. Iqbal, 1934b, p. 339). The application of this understanding is evident in the Punjabi lifeways. For example, *tiranjan*[19] as the Punjabi socio-cultural practice (as discussed in detail in Section 4.1.1, Chapter Four) supports this understanding of the term 'accomplished' where the synergy or interaction and collaboration

[15] mɪsɑːlɪ
[16] /həkiːm/ /ʃeɪkʰ/ /piːreɪ hərəm/ /sɑːkɪ/
[17] /mʌdrəsə/ /mʌktəb/ /hərəm/ /mækʰɑːnə/ /kʰɑːnkə/
[18] From low to higher order thinking
[19] tərɪndʒən/ - social gatherings

among people produces a combined effect in their lives that is larger than the sum of their individual effects. Thus, the term 'accomplished', as used in my inquiry, combines the properties of constructivist and socio-cultural approaches to learning to illustrate the intricacy and complexity of professional learning and growth.

Furthermore, the literature suggests numerous elements as key attributes for teachers to demonstrate accomplishment. For example, highly effective and skilled classroom practice, collaboration and collegiality (Australian Institute for Teaching and School Leadership - AITSL, 2012), active membership of learning communities (Bond, 1998), and career-long learning (General Teaching Council for Scotland - GTCS, 2012). Referring to the National Board for Professional Teaching Standards in the USA, Bond (1998) describes attributes of accomplished professionals as those who:

1. Are committed to students and to their learning;
2. Know the subjects they teach and how to teach those subjects to students;
3. Are responsible for managing and monitoring student learning;
4. Think systematically about their practice and learn from experience; and
5. Are members of learning communities (p. 243).

3.1.2 Becoming – a notion of learning

A critical examination of the literature on teacher learning revealed to me numerous conceptions of learning directly relevant to my inquiry. For example, 'acquisition', 'transfer', 'construction', 'scaffolding', 'participation', and 'becoming'. Professional learning as 'acquisition' and 'transfer' denote pre-specification and standardisation that are gained through formal professional development courses delivered away from professional workplaces (Kelly, 2006). Divorced from actual practice, the 'acquisition' and 'transfer' do not promise professional autonomy or agency to learners (Hager & Hodkinson, 2011). Learning as 'construction' and 'scaffolding', on the contrary, denote learning that involves the transformation and reconstruction of what is already known by the learner. So, learners build new learning 'onto existing understanding along the lines of bricks being added to an existing wall' (Hager & Hodkinson, 2011, p. 40). So, learners are shaped into professionals the way a wall is transformed into a building. Such learning continually changes as learners shape and reshape their identities. The 'construction' and 'scaffolding' metaphors see context of marginal significance; in other words, learners change while context remains the same.

Unlike conceptions of learning discussed above, the notion of 'participation' emphasises the need for professionals to participate in their communities to learn and grow. Also known as situated learning (Lave & Wenger, 1991), the 'participation' rejects the 'acquisition' and 'transfer' and considers learning as a process that cannot be separated from its socio-cultural settings in which it occurs. Therefore, professionals participate in their professional communities, and through this engagement in communities, become proficient performers, and this process continues (Hager & Hodkinson, 2011; Kelly, 2006). However, a few omissions in this conception include its scant attention to acknowledging learners' individual identities and to suggesting what happens when professionals are transformed into 'something new' as an outcome of their learning (Hager & Hodkinson, 2011). So, maintaining a balance between one's individual and collective selves becomes a challenge.

Aligned well with 'participation', 'becoming' – a conception of learning for my inquiry – denotes a more complex understanding of lifelong learning of developing a professional self. The identity formed as a result of 'becoming' is 'multidimensional and includes not only individual and collective identity situated in specific professional practices, but also provisional identity, a kind of rehearsal for a professional self' (Scanlon, 2011, p. 14). 'Becoming' aligns well with the notion of 'accomplished' discussed above and supports more fully the purpose of my inquiry. The conception of 'becoming' is based on multiple theories; for example, it supports what Schön (1983, 1987) calls 'knowledge-in-practice', Polanyi's (1958) 'tacit knowledge' or for a process of knowing which is 'distributed' (Pea, 1993), 'stretched' or 'situated' (Lave & Wenger, 1991) across learners and contexts. I have reviewed these theories in Section Three, adult learning theory.

3.1.3 Summary of Section One

In short, for my inquiry, the essence of the term accomplished or *Misaali* and the conception 'becoming' present as: (a) exhibition of commitment, enlightenment and pedagogy on the part of teachers; (b) promotion of knowledge and inquiry as practice; and (c) the cultivation of able, responsible and dynamic human personality as an outcome of education. Both educators and learners demonstrate strong connections to their intellectual, political and social roots, and are fully charged to serve their society as its useful and productive members.

I turn to a review of different conceptions of teacher knowledge and how differently certain conceptions can be operationalised.

Section Two

The purpose of this section is to highlight the difference between technical and practical forms of knowledge and to portray the conception of knowledge chosen for my inquiry.

3.2.1 Understanding knowledge

From the *Nicomachean Ethics*, techne and phronesis, as explained in detail below, are of interest for my inquiry. In day-to-day work life, the 'practicality of judgements, decisions and actions' (Beckett & Hager, 2002, p. 183) is understood by their 'rightness or appropriateness' (p. 183) and this rightness refers to what Aristotle calls phronesis. Phronesis or practical knowledge or wisdom in Aristotelian reasoning provides an early version of what we know as know-how, that is, knowing what to do in practice (Hager, 2000). According to Noel (1999), if phronesis is considered as an answer to our 'big' question 'what should I do in this situation?', three interpretations might emerge of this term. First, acting sensibly in the situation; second, getting to know about the specifics of the situation and prudently deciding what is appropriate; and third, choosing to respond to the situation in an ethically or morally correct way. All these interpretations represent an important aspect of Aristotle's conception of phronesis and signify the complexities involved in the development and description of know-how or practical knowledge expected of a professional in times of need. Many, including Aristotle, have attempted to describe the nature of this complexity; however, it is hard to find a consensus over or an accurate description of its common characteristics in the literature.

For example, Ryle (1949) distinguishes 'know-how' (practical knowledge) from 'know-that' (technical knowledge or facts) as something more significant and an independent phenomenon (seamless). However, this distinction does not serve more than offering new vocabulary for the already existing confusion. Similarly, like Aristotle, Oakeshott (1962) distinguishes technical from practical knowledge:

> [It] (technical knowledge) can be learned from a book; it can be learned from a correspondence course. Moreover, much of it can be learned by heart, repeated by rote, and applied mechanically…. Technical knowledge, in short, can be taught and learned in the simplest meaning of these words. (p. 8)

For Oakeshott, practical knowledge is very different:

> Practical knowledge can neither be taught nor learned, but only imparted and acquired. It exists only in practice, and the only way to acquire it is by apprenticeship to a master – not because the master can teach it (he cannot), but because it can be acquired only by continuous contact with one who is perpetually practising it. (pp. 9–10)

Oakeshott chooses 'seamlessness', that is, 'know-how' does not depend upon 'know-that' to precede, but prefers intangibility, that is, 'know-how' or practical knowledge cannot be formulated or taught. This low regard for practical knowledge leads rationalists to infer that 'practical knowledge is no knowledge at all' or in other words, 'all genuine knowledge is technical knowledge' (Oakeshott, 1962, p.11).

Schön (1983, 1987) rejects this technical rationality and offers an alternative epistemology of professional practice that focuses on the reflective practitioner who displays knowing-in-action and reflecting-in-action. This spontaneous or impulsive reflecting is characterised by Schön as involving practitioners in 'noticing', 'seeing' or 'feeling' features of their actions and learning from this by consciously or unconsciously changing their practice for the better (Schön, 1983). Under the influence of Descartes, Schön vehemently supports rational, cognitive aspects of professional practice. Schön's cognitive prejudice is obvious in his explanation of practice as thinking or reflection followed by application of the outcomes of thinking or reflection – and forgetting that professional practice is more than isolated or purely cognitive phenomenon. It is an embodied phenomenon (Hager 2000). This leads to that conclusion that neither Aristotle, Ryle, Oakeshott or Schön provide a convincing understanding of what is practical knowledge or know-how. Beckett and Hager (2002) go so far as to describe Oakeshott's description of practical knowledge as 'informulable, unteachable, and unlearnable' (p. 175) and not an accurate characterisation of its features.

A study by Cochran-Smith and Lytle (1999) proposes a more holistic understanding of practical knowledge (phronesis) that centres upon the knower as a lifelong learner. The authors present three conceptions of knowledge. The first conception of knowledge – 'knowledge for practice' – is underpinned by the belief that the more a teacher knows, the more effective will be the practice. This conception promotes a formal, distinctive knowledge base. Like Schön, the second conception of knowledge – 'knowledge in practice' – is embedded in practice: 'in a professional's reflection on practice, in a professional's practical inquiries, and in a

professional's narrative accounts of practice' (p. 263). Unlike the first two, the third conception of knowledge – 'knowledge of practice' – principally stands against the fundamental idea that there are two forms of knowledge: formal and practical. Rather, the assumption behind this conception is that teachers as lifelong learners 'make problematic their own knowledge and practice as well as the knowledge and practice of others and thus stand in a different relationship to knowledge' (p. 274). From this perspective, knowledge shapes the conceptual and interpretive frameworks teachers use to form judgements, theorise practice, and link their efforts to greater intellectual, social and political issues as well as to the work of their colleagues and communities. After Cochran-Smith and Lytle's convincing depiction of practical knowledge, Flyvbjerg's (2001) conception of practical knowledge advances the debate by relating it to one's capacity to make ethical judgements and decisions:

> the person possessing practical wisdom (*phronesis*) has knowledge of how to behave in each particular circumstance that can never be equated with or reduced to knowledge of general truths. Phronesis is a sense of the ethically practical, rather than a kind of science' (p. 57) … and goes beyond both analytical, scientific knowledge (*episteme*) and technical knowledge (*techne*) and involves judgements and decisions. (p. 2)

Advancing the inconclusive debate to reach a concrete understanding that could inform my inquiry, I find Beckett and Hager's (2002) 'account of judgement' as professional knowledge a more holistic and accurate portrait of professional knowledge, which I examine in the following section.

3.2.2 Understanding knowledge as an account of judgement

As a more comprehensive approach to understanding of practical knowledge, Beckett and Hager (2002) propose 'judgement' as a superior notion to 'phronesis' or 'know-how'. They posit that, within 'phronesis', a professional's decision about some actions begin more appropriate to follow than others, involves high levels of creative performance and decision-making. To them, such creative judgements need a blend of personal traits such as 'balance, tact, compromise and patience' (p. 184). They contend that 'phronesis' or 'know-how' may or may not capture that professional creativity, and thus, it remains an inconclusive conception of professional or practical knowledge. They suggest a more holistic understanding of practical knowledge and choose to replace 'know-how' with 'judgement' to capture the holism. Calling it an 'account of judgement' as a portrait of their practical knowledge, they propose that

'making judgements is a central holistic workplace activity that is the expression of practice-based informal learning from work' (p. 184). The constructs included in their 'account of judgement' (pp. 184-189) are as follows:

1. Judgements are holistic: Practical judgements at work dovetail the full range of human affairs – the cognitive, the practical, the ethical, the moral, the attitudinal, the emotional, and the volitional. As series of intermediate judgements lead to final judgement.
2. Judgements are contextual: Practical judgements involve the giving of full considerations to the specific combination of features that characterise the workplace situation, diversity and variability in which the judgements are made.
3. Judgements denote: Judgements are triggered by work activity and experience. Since experience is an 'active-passive affair; it is not primarily cognitive' (Dewey, 1916, p. 146), judgements involve acting in the world rather than contemplating the world. That is, judgements can only be learnt from experience.
4. Judgements are defeasible: Judgements are concerned with what is most effective in a context, rather than what is true or false independent of context. At work, the practical judgements that are made along the way are usually not final; rather, they are open to revision if things do not work out.
5. Judgements include problem identification: In the real world, professionals do not deal with ready-made problems with neat solutions. Workplace learning is activated when professionals interact with the realities of a situation, identify what the problem is, and then respond to it as critical thinkers.
6. Judgements are socially shaped. Professionals are essentially part of their community of practice and their work and demeanours inherently possess social and political dimensions. Any norms and values that professionals receive today from their culture – and if they alter tomorrow – are and will be intrinsic to their workplace judgements.

3.2.3 Summary of Section Two

Thus, reading it with the notion of 'accomplished' and 'becoming', accomplished professionals' knowledge involves their holistic abilities, gained through acting, reflecting and exchange in the world, to judge what is more appropriate to do in a given situation, time and space, and to continue doing their work. This concept with its cognitive, conative and emotive appeal to human existence within their socio-cultural boundaries is a special interest in my inquiry.

In the next section, I review adult learning theory for my inquiry.

Section Three

This section reviews adult learning theory and several other theories – particularly constructivist and social theories – that provide adult learning theory its basic fabric.

3.3.1 Adult learning theory

The literature on adult learning and education is vast and suggests an 'expanding mosaic of theories, models, principles and insights' (Merriam, 2018, p. 93) that makes the fabric of adult learning theory. My review of literature on adult learning has revealed four key principles important to inform my inquiry about how tertiary teachers as adults learn to become accomplished professionals. In what follows, I seek to understand these four principles with the help of their relevant adult learning theories, models and insights. My review suggests that adult learners:

1. Hold strong assumptions about their teaching and learning, and these assumptions explicitly or implicitly influence their judgements (Section 3.3.2);
2. Are self-directing, self-monitoring, and self-reflective professionals who have accumulated experience and prefer their experience to be integrated with their learning (Section 3.3.3);
3. Value authentic experiences that are situated in their socio-cultural contexts (Section 3.3.4); and
4. Learn better when their whole person – mind, body and spirit – is actively involved in their learning process (Section 3.3.5).

3.3.2 Assumptions about teaching and learning

The literature suggests a vast array of theories that address unique disposition of adult learners. I find five conflicting learning paradigms repeatedly appearing in the literature as a foundational framework for adult learners: behaviourist, cognitivist, humanist, social and constructivist learning paradigms. For behaviourists (e.g. Skinner, 1974), learning is an individual's conditioned response to stimuli structured by external instruments and not by motives from within. Behaviourists do not make any attempts to determine the structure of learners' knowledge or habit, nor to assess how their knowledge or habit is stored and which mental processes are necessary for them to use (Ertmer & Newby, 2013). For cognitivists (e.g.

Ausubel, Novak, & Hanesian, 1986), learning is the result of the individual application of mental processes. Following on from this paradigm, therefore, the focus of education shifts from what learners do to what they know and how they know it. For humanists (e.g. Maslow 1943, 1968; Rogers, 1983), behaviour is not predetermined by either the environment or their subconscious; rather, the learning involves the development of fully-functioning and self-actualised human beings. Those who are social learning theorists (e.g. Bandura, 1986), believe that learning is not purely behavioural; rather, it is a cognitive process that takes place in a range of social settings. For constructivists (e.g. Dewey, 1916), learning revolves around the construction of meaning by connecting new information with past experiences. Each of these perspectives posits a unique purpose for education and holds different views about the learning process, power relationship, and its manifestation in learners' lives (Merriam, Caffarella, & Baumgartner, 2007). For example, constructivists do not talk about the transfer of knowledge as do cognitivists; rather, they refer to the creation of cognitive tools which reflect 'the wisdom of the culture in which they are used as well as the insights and experiences of individuals' (Ertmer & Newby, 2013, p. 56), and thus, knowledge is constructed that is relevant to the context within which it is produced.

3.3.3 Self directedness

Numerous theories contribute towards understanding these features of adult learners; however, I find andragogy, self-directed learning, and life experience as learning, as three most useful foundational theories. Distinguishing adult learning from children's pedagogy, Knowles (1968) proposes the concept of 'andragogy' and outlines in five assumptions as pillars of his theory. Adults learn to become self-directed learners and their accumulated knowledge acts as a rich resource for their continuing reference and learning. Their involvement in various social roles orients their readiness to learning. They are driven by intrinsic motivation and prefer reasoning to underpin their learning (Knowles, 1984). Apart from its impactful role in promoting action-oriented curricula that value individual experiences, andragogy limits itself to delineating adult learners' characteristics rather than explicating the process of knowing or illuminating the cultural and societal location of the autonomous, free and growth-oriented adult. This also holds true for another version of andragogy – 'self-directed learning' (Knowles, 1984; Tough, 1971). Like andragogy, self-directed learning does not offer any process for how these aims might be achieved. Moreover, it has a blinding focus on the individual learner and ignores the socio-historical context in which the learner is located (Merriam, 2018).

Next, 'life experience as learning' illustrates a few powerful constructivist conceptualisations of the life experience aspect of learning – a few of which I find impactful for my inquiry. For example, Dewey's experience and education (1938); Freire's (1970) social justice and emancipatory education, and Mezirow's (1991, 1997) transformational learning. Dewey (1938) advocates the natural connection between education and personal experience. He contends that 'experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his [or her] environment' (p. 41). Freire's (1970, 2000) social justice and emancipatory education emerges out of his criticism of the prevailing 'banking method' (1970, p. 53) of education particularly in Brazil. Such a system 'disenfranchises' (1970, p. 53) learners and societies by shaping them into becoming uncritical, passive recipients of facts. Freire criticises societal power structures that promote oppression through this 'banking method' of education which sees learners as empty vessels who possess no agency and need constant stimulation, guidance and control to function. To Freire, spreading awareness of power structures or changing the power structures is not enough; rather, 'conscientisation' (2000, p. 17) or conscience-raising as an aim of education is the solution. Freire's proposition holds true for Pakistani context, too, and emerges strongly in my inquiry. While closely related reflective and experiential models of learning are posed by Kolb (1984) and Jarvis (1987), they overlook the intricacies of learning processes and in certain contexts, the involvement of political ideologies and competing interests in the learning processes that Freire highlights.

Unlike these models, Mezirow (1991, 1997) offers a superior understanding of reflective and experiential learning with a detailed description of how meaning making takes place. Mezirow's transformational learning (1991) 'affects change in a frame of reference' (1997, p. 5) and begins from a 'disorienting dilemma' (1991, p. 218) in the forms of a personal crisis, a dramatic experience or an inconsistent truth. This puzzling state is followed by critical reflection and re-evaluation of the structure or meaning schemas of assumptions, beliefs, values, habits or points of view they have made about themselves and their world. The transformed perspective is engaged in reflective discourse with others to obtain their consensual validation. Finally, the new perspective is put to practice. Through transformative forms of learning, a person caught in a disorienting dilemma 'moves from an unexamined way of thinking to a more examined and critical reflective way' (1999, p. 4). Although constructivist in nature, Mezirow (2000), in his most recent work, recognises that learning happens 'in the real world in complex institutional, interpersonal, and historical settings [and]

must be understood in the context of cultural orientations embodied in our frames of reference' (p. 24).

3.3.4 Authentic experience and contextualised learning

Social and political contexts can be seen emerging from the literature as a reaction to philosophises that emphasise only individual orientations to adult learning. In Pakistani contexts, certain concerns remain unanswered. For example, what would it mean to be self-directing in oppressive social contexts? How would the cycle of transformative learning trigger alternative ways of thinking when one is deprived? I find the two learning theories: critical perspective (Brookfield, 2005) and situated cognition (Wenger, 1998), important in filling this gap in my literature review and in exploring the principle stated above. First, with just as much strength as Freire's constructivist conceptualisation, Brookfield's (2005) critical adult learning theory values the context in which learning takes place and aims to raise voice against any inequities prevalent in the learning context. Brookfield's critical theory has seven key principles that make up its process. Being guided by these principles, education systems operating in oppressed cultures, would aim to challenge ideologies, contest hegemony and unmask power play that spreads inequity, oppression and unchecked power. The educational system must help people 'to learn liberation' from the dominant ideology individually and collectively, 'to reclaim reason' to apply in all spheres of life, and 'to practise democracy' (pp. 42-65) as a partially functioning ideal. The location of 'self' inside the social, cultural and political streams is the hallmark of this learning orientation. Any learning modalities that promote self-direction, spread separateness that further leads people to seek selfish, narcissistic pursuit of mere private ends and to ignore the outcomes of such quests for others (Brookfield & Holst, 2014). This holds true to Pakistani context too where Punjabi socio-cultural values historically and religiously, thrive upon the principles of collectivism rather than individualism. That is true to the teachings of the Holly Book, al-Quran too – a major discourse that influences local values – that the ultimate goal of self-directedness is communal development, collective ends must rule over private ends, or individual pursuits, if any, must lead to societal welfare and wellbeing.

In contrast to constructivist orientations to learning, situated cognition (e.g. communities of practice) proposed by Wenger (1998) is a highly impactful social learning paradigm. The notion of communities of practice (COP) which values the inclusion of context in learning is a

direct extension of the Vygotskian (1978) perspective of learning – learning as social participation. Vygotsky introduced the concept of the zone of proximal development (ZPD) which identifies and distinguishes between two developmental levels – actual and potential – in order to highlight the relationship between learning and development. The 'actual' refers to an accomplishment – such as problem solving – that one can perform independently, and the 'potential' refers to those that can be achieved when working in collaboration with someone more experienced. Meira and Lermon (2001) explain further how the performative, interactive and emergent aspects of ZPD function. The 'performative' aspect deals with a professional's independent and interdependent functionality in the world, that is, the limits people can perform on their own versus the point at which they need the assistance of others more capable peers to function, develop and grow. The 'interactive' aspect denotes the social collective, interactive, and dialogic mind which helps learners grow through interaction. The 'emergent' aspect highlights the multidimensional and dynamic nature of ZPD which keeps changing, evolving and taking shape. A dialogic interaction, for example, between a teacher and a learner articulating what is already known (current ability) can expand the ZPD (developed ability) by introducing fresh ideas in the context of current understanding. Johnson (2009) suggests that 'the kinds of mediational means that are offered to learners must be strategic (e.g. efficient, targeted and goal-oriented) rather than fixed or random (e.g. textbooks, technocratic)' (p. 20. This not only helps learners to develop a good understanding of their tasks or concepts, but also appropriates an expert's understanding who, through intersubjectivity, scaffolding and guided participation assists the learners. Wenger (1998) incorporate this notion in the development of his highly influential concept, learning communities or communities of practice (COP).

A COP is conceived from the notion of mutuality and collaborative enterprise in contexts. Wenger contends that we are all members of various COPs and learning is inevitable when members of communities interact incidentally or participate in a planned fashion in their social infrastructure. To Wenger, a successful COP can evolve and adjust as mutual engagements progress, can enhance understanding and turn participants' enterprise, and can develop participants' repertoire, styles, and discourses (p. 95). In a way, the conception of a COP is not a new phenomenon as this type of learning has existed for as long as people have been learning and sharing their experiences through storytelling. In the Pakistani context, teachers' wider socio-cultural communities seem to be filling in the gap by substituting their isolation with local provisions.

3.3.5 Embodied learning

Learning is certainly more than a cognitive process (Kelly, 2006; Merriam, 2018) – an active-passive affair; it is not principally cognitive (Dewey, 1916, p. 164). Rather, the whole person is made up of mind, body and spirit (Merriam, Caffarella, & Baumgartner, 2007). In adult learning literature, social scientists and neuroscientists often challenge the Descartian perspective, 'I think, therefore I am' (Johnson & Taylor, 2006), positing alternative epistemologies of professional learning where embodied or somatic learning and the spiritual dimension of learning hold equal importance with cognitive and social dimensions. As is evident in my research participants' stories, this provides a more holistic approach to constructing knowledge where the learners' body and emotions are considered as sites of learning. Along with social and constructivist theories of adult education literature, Polanyi's (1958) tacit knowledge, Dirkx' (2001) writings on the power of feelings, and Tisdell's (2008) spirituality as dimensions of adult learning contribute to my overall understanding of learning for tertiary teachers. I now consider each of these ways of thinking separately.

From his study of how individuals gain knowledge and share it, Polanyi (1958) argues that knowledge is highly personal and in every act of human endeavour, there is a contribution of tacit and passionate knowing as a vital component of knowledge. Polanyi compares 'personal knowledge' to the type of tacit knowledge or know-how that skilful performers know but cannot express – 'we know more than we can tell' (p. 4) and 'knowing that we experience rather than think about' (Merriam & Bierema, 2014, p. 130). Tacit knowledge is utilised by Schön's (1983) reflective practitioner through knowing-in-action, which is underpinned by 'reflecting-in-action' or 'reflecting-in-practice'. Before Schön, Dewey (1916) expressed a similar understanding, suggesting that life that can be professed as good for humans is the one in which they live in harmony with their environment. As the environment is fluid (continuing, developing), humans need to continually grow as reflective professionals (lifelong learners) to remain in harmony with it.

Second, in addition to tacit and informal learning, many studies support the role of feelings and emotions in our ways of learning (e.g. Dirkx 2001; Freiler, 2008; Merriam, 2018; Merriam, Caffarella, & Baumgartner, 2007). As expressed in Chapters Two and Four, Punjabi topophilia or the mental and emotional sense of belonging to their place and its associated ways of learning, artefacts and resources are beyond bound (Malhotra & Mir, 2012). Indeed, the power

of feelings and emotions is not well understood which is why, some authors (e.g. Dirkx, 2001) argue that 'marginalizing emotions and elevating rationality' has occurred in much of the theory and practice in adult education and the time is ripe for this area to be brought to our mainstream research and teaching practices. To Dirkx, if learning is an imaginative and emotional act involving concepts such as 'truth, power, justice and love' (p. 69), how is it even possible to conceive it without emotions and feelings? In his writings on 'the power of feelings', Dirkx shares examples from his teaching where highly effective and meaningful learning was 'chiefly grounded in and derived from his students' emotional and imaginative connection with their selves and with their socio-cultural locations. The meanings his students accredited to emotions mirror the socio-cultural and psychological contexts in which they were produced. Therefore, Dirkx concludes that emotionally charged images, evoked through the contexts of adult learning, generate profoundly meaningful discourses, deeper and meaningful understandings, and more satisfying relationship between us and our world. Dirkx provides examples of memorable learning recalled by his own students, in which they:

> described experiences in which there was a strong, positive, emotional, or affective dimension, such as a supportive climate, a caring teacher who listens to us as individuals, a teacher who respects us as persons, or a teacher who involves the whole person in the learning experience'… (the teacher) just keeps everybody awake. He [sic] keeps going and going and going and he comes in with such motivation and enthusiasm. It is like you got no choice but to wanna come to class. (p. 67)

Finally, spirituality represents another embodied learning paradigm which is often confused with religion or religious studies, and hence perhaps the reason why reluctance is observed among researchers to deal the subject thoroughly (Tisdell, 2003). Tisdell explains the significance of this dimension to adult learning:

> Spirituality is one of the ways people construct knowledge and meaning. It works in consort with the affective, the rational or cognitive, and the unconscious and symbolic domains. To ignore it, particularly in how it relates to teaching for personal and social transformation, is to ignore an important aspect of human experience and avenue of learning and meaning-making. (p. 3)

In Tisdell's study, participants shared their learning of some of the history and spirituality of their own cultures of origin, resulting in finding new power in reshaping some of the cultural symbols, mythic stories, music, or metaphors that were part of their earlier life experiences.

These experiences facilitated their healing from any oppressions or injustice they had received in their past. This helped them to reclaim a more positive, authentic self and an integrated cultural identity overall. The study suggests that spirituality and learning are often embedded in cultural contexts – and not merely in individual domains. That is, a person's spirituality is informed by and is revealed through culturally defined experiences, symbols, myths and rituals. Tisdell further contends while significant spiritual experiences are found in all cultures, 'the meaning of those experiences is not only valued differently by different cultural communities, it is also manifested and given further expression symbolically differently in different cultures – in art, music, or ritual' (p. 86).

The teaching and learning discourses form the Pakistani context provide prolific references to this notion or side of adult learning. There is a common reference in the Pakistani context to spirituality as being an adult learner's awareness of Allah or God as a greater Being than her or his own being. This enables a strong connection of adult learners to the message in al-Quran that further influences their values, beliefs and action. Such experiences are a common emergence in my inquiry too – not only in motivating teachers to remain focused and pursuing the bigger picture in their lives as social workers and change agents, but also as the power hub transmitting positive energy and saving them from being distracted by their challenges.

3.3.6 Summary of Section Three

In brief, learning is an intricate and whole person phenomenon (holistic) – incorporating mind, body, and spirit. In a professional practice, it involves a dynamic relationship between all participants (socially shared) – teachers, students, classroom, and institution. It is influenced by the people, the conceptual and the physical resources and the histories of these resources among participants and settings. Furthermore, it is unique to socio-cultural beliefs, practices, and settings (invariably diverse) and is limited by institutional, cultural, and political affordances, that is, the limits of what can be said, thought, and done (highly contextualised).

Section Four

In this section, I review the key teaching philosophies, major attributes of accomplished teachers, characteristics of effective professional development models, and salient features of Pakistani professional development in the T/HE sector.

3.4.1 Cognitive and socio-cultural teaching environments

In cognitive or instrumental approaches to teaching, teachers set goals for improvement, deliver lessons efficiently, and demonstrate the use of distilled good practice to solve problems (Kelly, 2006). It is common for these teachers to have their teaching observed which is then distilled and passed on to other teachers to apply in their classrooms. For the most part, cognitive approaches to teaching present:

> a specific and simplistic conception of professionalism: firstly, that the professional is one who is competent and develops excellence only in respect of measurable, pre-defined standards; and secondly, that professional skills can be described readily, defined meaningfully and delivered through simple transfer (with values, attitudes, knowledge and undressing being classes and subsets of general teaching skills). (Patrick, Forde, & McPhee, 2003, p. 240)

This cognitive view of teaching is widely contested. It disregards what Schön (1983, 1987) calls 'knowledge-in-practice' and Polanyi's (1958) 'tacit knowledge' and a process of knowing which is 'stretched' or 'situated' (Lave & Wenger, 1991) across learners and contexts. While it promotes the 'transfer' of knowledge from one setting to another, Kelly (2006) argues that this hardly happens. Moreover, this view ignores any suggestion that knowledge is distributed across teachers, students and resources and that learning is an ongoing act of seeking professional wisdom with particular people located in a setting. Furthermore, the cognitive view ignores teachers' and students' wider social context, the beliefs they form, and identities they construct (Wenger 1998).

The alternative socio-cultural view (e.g. Wenger, 1998) to teaching differs as it posits that teachers engage in reflective, discursive, collaborative and inclusive practices to improve their teaching with the help of their peers and students. In the classes of teachers who adopt this view, students are seen to participate in collaborative activity and discussion and remain open to different ways of knowing (Devlin, 2007; Kelly, 2006; Wenger, 1998). The major task for such teachers is to effectively encourage and support the full involvement of students in their activities and discussions. Teachers might address 'such issues collaboratively, reflecting in and on practice, engaging in enquiries into practice and drawing on a range of ideas to support creativity and innovation' (Kelly, 2006, p. 512). For example, in socio-cultural teaching practice, a teacher's knowledge and skills, in the planning, design and execution of teaching a

subject would include three major considerations. First, the explicit and implicit conceptual resources teachers bring, their tacit knowledge gained from previous teaching experience (knowledge-in-practice) and the content knowledge (knowledge-of-practice). Second, the classroom resources, including, space, equipment, and furniture. Third, the conceptual resources of their students; for example, their prior knowledge, experience and beliefs related to the subject and their bias or liking for certain learning styles and approaches.

3.4.2 Learner-centred teaching framework

There is strong evidence in the literature that a learner-centred teaching environment, whether it be for teachers in their continuing professional development or for students with their own specific learning needs, is equally essential (Biggs & Tang, 2011; Daley, 2003; Kelly, 2006). 'If teacher learning is a co-constructive activity with students being partners in this process, then surely it is better to consider teacher and student learning as two sides of the same coin' (Kelly, 2006, p. 516). In many higher education settings – although not yet in Pakistan – the focus has shifted in teaching and learning from what it is that teachers do, to what students do in the classroom. Many studies (e.g. Biggs & Tang, 2011; Chaudary, 2009; Daley, 2003; Lawler & King, 2000; Pratt, 1998) suggest that a diversity of perspectives on teaching are needed in adult education environments and that these perspectives should acknowledge diversity within teachers, learners, content, context, ideals and purposes. In one of her studies, Daley (2003) proposed Pratt's (1998) 'teaching orientations' as a way of assisting decision-making about designing teaching for adults. Pratt contends that if the aim is to understand and influence peoples' teaching, 'one must go beneath the surface to consider the intentions and beliefs related to teaching and learning which inform their assumptions' (p. 11). Pratt offers a framework of teaching perspectives: transmission, apprenticeship, development, nurturing, and social reform to develop learner-centred classrooms.

In the transmissive approach to teaching, content attains a status of paramount importance, teachers assume the role of experts in their subject matter, and the learners become receivers of information. In the apprenticeship orientation, context attains more importance within which teachers and students interact as mentors and apprentices. The developmental orientation, however, differs from the previous two as it centralises the learner in the learning process and emphasises the strong relationship between content and learner with the teacher acting as a guide. Pratt's second last orientation, the nurturing perspective, sees teachers and learners

forming a relationship and through this collaboration, teachers foster the development of their learners' personal growth and self-esteem. The content is introduced as an embedded component of the relationship and acts like the 'vehicle through which this nurturing relationship is developed' (Daley, 2003, p. 26). The last perspective, social reform, has its focus on the principles of social change and social reform. Learners and content are often less significant than the wider social agenda and the purpose of the educational offering.

The relative importance of the learner, teacher, content, context and ideals changes in each perspective. Daley (2003) suggests that one of the challenges in changing how we teach is 'understanding the perspective, or combination of perspectives, from which we operate' (p. 27). To Daley, learner-centred approaches to teacher development are dependent upon how successfully learners' learning styles, teaching orientations and their career stages are understood and considered by teachers in the plaining and design of their activities. Accepting a learner-centred approach requires a complete 'overhaul' of the ways the learning curriculum is planned and designed, the way it is delivered, and the ways professional development programs are organised (Daley 2003; Dall'Alba & Sandberg, 2006; Kelly, 2006; Susan, Lea, Stephenson, & Troy, 2010). In response to this call for change, Lawler and King (2000) suggest that 'we move away from a deficit model of development toward one of professional development and growth' (p. 6).

3.4.3 Teaching practice and attributes of accomplished teachers

Two empirical studies undertaken by Devlin (2007) and Kember and McNaught (2007), focusing on teacher evaluation reports and teachers views on effective teaching, propose ten principles of effective teaching. These principles together fall into six broad categories: general pedagogical knowledge, subject-matter knowledge, a repertoire of metaphors to explain content, interpersonal skills, motivation, evaluation of learning, and knowledge and skills to create and sustain learning environments. Devlin (2007) has effectively sketched the knowledge and skill profile of tertiary teachers as follows:

> …knowledgeable, enthusiastic teacher who is focused on current and future student learning and who incorporates into his or her teaching a range of particular skills and practices including, but not limited to, providing clear expectations, explanations and examples, which challenge and engage students in their learning individually and as a group. He or she also provides an aligned curriculum that utilises a variety of

> appropriate tools and resources and includes assessment tasks that maximise authentic learning and the academic value of the subject, within its various contexts. He or she might also consider the use of e-learning and the inclusion of an element of excitement for students in the learning process. (p. 6)

In addition to Devlin's work (2007), I find that two other studies from Skelton (2009) and Kelly (2006) provide a cogent analysis of tertiary teachers' knowledge, skills and dispositions. First, while Skelton's (2009) analysis is based on the literature relating to teacher excellence, it holds a wider appeal and addresses lifelong learning aspects of professionals. From Skelton's analysis, six characteristics emerge. While effective teachers have a personal philosophy that guides their teaching, they continually realise their ideals and values in practice and demonstrate them through delivering high-quality performances. Unlike early career professionals, they develop a superior capacity to endure the human struggle involved in realising their ideals and values. Their teaching has to be re-cast as a moral category, that is, it is not sufficient for them to focus on what 'works' in their teaching and learning, but rather, what is 'good' – 'what is morally defensible and contributes to good in the world' (p. 110). Moreover, effective teaching at an institutional level involves the creation of vibrant and deliberative cultures which foster 'open debate, questioning of assumptions and contestation' (p. 110). As is the case for other teachers, highly effective teachers are not super humans; they operate within material conditions and are influenced by their unique contextual character – for example, student-staff ratios, infrastructure, work conditions and availability of time to reflect. Furthermore, effective teachers promote holistic notions of professional existence 'integrating different aspects of academic practice so that they are mutually reinforcing' (p. 110).

Second, Kelly (2006) provides a rather comprehensive portrait of teachers as ongoing, voluntary, self-motivated and socio-culturally influenced professionals. He approaches his analysis from the socio-cultural perspective and offers his convincing account of their characteristics (p. 507):

1. Accomplished professionals have an active and productive relationship with their knowledge production.
2. Their process of knowing does not reside within individuals; rather, it is distributed across teachers, students and conceptual (e.g. theories) and physical artefacts (e.g. books and computers).

3. Their expertise is closely linked to their circumstances – not to precise situations – within which they function, their particular working practices, and their associated ways of thinking which define their circumstances.
4. Their learning involves the movement from peripheral to full participation in their specific working practices and their associated ways of knowing and thinking which define their particular working circumstances.
5. Their identities are revealed in the stances they adopt in their working lives.

3.4.4 The role of creativity in teaching practice

There is no consensus in literature on the definition of creativity, what nurtures or supports a creative professional, or what it means in teaching or research (Baker, Rudd, & Pomeroy, 2001; Friedel & Rudd, 2005). The literature on creativity mainly focuses on attributional accounts of creative professionals, their rapport or effectiveness as professionals, and conditions that negatively affect creative performance. Creativity is 'the faculty of mind and spirit that enables us to bring into existence, ostensibly out of nothing, something of use, order, beauty or significance' (Adair, 2007, p. 8). From a socio-cultural perspective, creativity is understood as 'a function of the employee's personal characteristics, the characteristics of the context in which she or he works, and also the interactions among these characteristics' (Shalley, Zhou, & Oldham, 2004, p. 935). Studies suggests that creative professionals, besides having exemplary content and pedagogic content knowledge, are politically, socially and culturally inspired in their thinking and action in their specific contexts (Devlin & Samarawickrema, 2010).

A study by Adair (2007) suggest four key factors that differentiate creative professionals from 'routine' professionals: relevance, attention, inspiration and functioning. Creative professionals have a wider span of relevance and attention, and as a result, are more serendipitous. They often cross the boundaries of their own profession to take inspiration from other and rejuvenate their practice. They follow the habits of curiosity, interested and close attention, listening and reading, and pay attention to meticulous notetaking in order to capitalise on their inspiration. Creative professionals handle the functions of their conscious mind – analysing, synthesising and valuing – at a deeper level, employing their cognitive, affective and volitional mind optimally, and have strong intellectual and emotional investment in their work. Cropley (2001) adds 'ethicality' to this list by noticing that creative professionals respect

their environment, resources and sustainability, and they avoid cruel and destructive behaviours.

The notions of creative professionals expressed by Adair (2007) and Cropley (2001) are strongly supported by Henriksen and Mishra's (2013) study of accomplished professionals' creative lives. These authors suggest that to accomplished professionals, creativity is not a skill but a mind-set and an identity signifier of their creative day-to-day lives. Moreover, one of the favourite routes of creative professionals seeking accomplishment, is through vigorously taking intellectual risks, finding novel and interesting approaches to teaching, linking teaching with their socio-cultural contexts and making and learning from frequent mistakes. From the field of adult education too, humanists (e.g. Maslow, 1943, 1968; Rogers, 1983) view creativity as a continuing interaction between the self and the environment. Relevant to this is Kaufman and Gregoire's (2015) findings that the highest human accomplishments have appeared from adversity where creative professionals, caught in hardships, treated their challenges as potential sources of inspiration and motivation.

The factors that influence individuals' creativity at workplaces have been identified as: context, culture, personal psychology and beliefs, people and role models. Supportive or unsupportive contextual conditions directly influence teachers' creativity by having a strong impact on their intrinsic motivation (Zhou & Shalley, 2003). Mood states of teachers – positive (elatedness) and negative (distress) – affect teachers' creative performance by directly influencing their cognitive and motivational processes that further control their creative thinking and problem-solving skills. Research also suggests that individuals feel motivated to produce creative work when their creative identity receives acknowledgement from their work-culture and the leadership, and they are further enabled to fully utilise their creative self-efficacy (Farmer, Tierney, & Kung-Mcintyre, 2003). Supportive leadership is one of the major predictors of creativity in the work environment (Rosing, Frese & Bausch, 2011). Moreover, the important role of creative role models in the development of creativity among individuals is evident (Zhou, 2003). Using Bandura's (1986) social cognitive theory, Shalley and Perry-Smith (2001) report that observing creative role models working within their sphere allows individuals to learn new strategies and approaches that further allow their creativity in their own work to reach new heights. In this regard, these researchers suggest a strong link between the role of wider professional and social networks in having a positive impact on the development of creativity of professionals.

3.4.5 Other factors: leadership disposition, cultural ethos, teacher disposition and teaching practice

Several studies (e.g. Bush, Bell, & Middlewood, 2010; Carol & Youngs, 2013; Chaudary, 2009; Surriah, 2015a) suggest a direct relationship between the success of educational institutions and the leadership dispositions. These studies suggest that if institutional leadership is visionary, charismatic, affiliative, commutative, and possessing effective managerial skills, learning-enriched workplace cultures are more easily established. Learning-enriched cultures facilitate teachers to form dispositions towards their own learning in their day-to-day work (Lawler, 2003). Such cultures promote learner-centred environments where teachers regularly engage in tasks including inquiry that ensure their continuing learning and growth (Lawler, 2003; Robertson, 2005). In such cultures, leadership models an ethos of self-development, learning, and inquiry. Evidence suggests that, such institutional cultures thrive where the leadership:

> has an enormous appetite to reflect, learn and develop themselves, and create opportunities for others to learn and develop … this learning, however, is not dissipated. The focus is usually linked to clearly established goals that have been collaboratively developed for the workplace. (Piggot-Irvine, 2004, p. 11)

Moreover, teachers' attitudes – passion, optimism and hope – towards their practice largely depend upon the disposition of their leadership in their context. When similar disposition is missing, teachers experience learning-deprived workplace cultures. Therefore, Lawler (2003) suggests that the development of such positive attitudes among teachers is not esoteric but 'lived through concrete, well-planned, initiatives that are associated with high standards and rigour' (p 2). Fullen and Mascall (2000) also contend that teachers' attitudes are linked to the sustainability of the development programmes which are directly linked with supportive attitudes of leadership: 'If a teacher does not work in a professional learning community where teachers work collaboratively, sharing passion and purpose for their work, then professional development is short-lived' (p. 34).

Bryman's (2007) reviewed what makes department heads as effective leaders in higher education. The author identifies three critical areas in this regard: departmental heads as leaders, managers and mentors. The first category (as leaders) includes: having strategic vision, trustworthiness and personal integrity, engaging staff in key decisions and open

communication, and advancing the department's cause inside and outside university. The second category (as managers) includes: having arrangements to facilitate the departmental vision, treating academic staff fairly, communicating departmental direction, providing resources for and adjusting workloads to stimulate scholarship and research, and making academic appointments that enhance department's reputation. The third category (as mentors) includes: acting as a role model, creating a positive, collegial work atmosphere in the department, and providing timely feedback on performance.

3.4.6 Professional learning and development models (PLD)

Numerous studies – (e.g. Avalos, 2011; Daley, 2003; Dall'Alba & Sandberg, 2006; Evans, 2002; Kelly, 2006; Kennedy, 2005, 2014; Lawler, 2003; Lawler & King, 2000; Villegas-Reimers, 2003) – have discussed various factors affecting teacher professional development. These factors can be classified in five key areas: knowledge type, focus (individual or collective), accountability, amount of professional autonomy and purpose (transmissive or transformative). These studies suggest that the educational contexts in which teachers are prepared specifically to implement reforms, always support externally delivered tuition, replication and compliance. By contrast, the contexts where teachers are expected to contribute to and shape educational policy and practice, are naturally encouraged to and are attracted towards transformative designs and cultures of increased capacity for professional autonomy. In line with the above key factors, Kennedy (2005, 2014) proposes three classifications for PLD models – transmissive, transitional and transformative – based on their increased amount of autonomy allowed for professionals.

In PLD models where the purpose is transmissive, professional autonomy is not supported or ensured. Rather, they support, to a greater degree, externally delivered expert tuition, replication and compliance to ensure the implementation of reforms (Avalos, 2011; Tallerico, 2005). For example, training, award-bearing, deficit and cascade models. These PLD models promote decontextualized, skills-based, technocratic forms of knowledge and do not value attitudes and values (Kennedy, 2014). By contrast, PLD models with transformation as a purpose give special attention to social and political contexts, suggest strong links between theory and practice, and promote internalisation of concepts, reflection on practice, contextualised construction of new knowledge and its application in specific situations (Burbank & Kauchack, 2003). These designs – for example, action research and transformative

models – claim a huge capacity to support professional autonomy at both individual, collective and profession-wide levels. PLD models that fall in the category of transitional – for example, standards-based, mentoring and community of practice – have the capacity to oscillate from transmissive to transformative extremes to fulfil either or both the agendas.

Several studies have attempted to propose criteria as the basis for designing, planning and executing PLD programmes. The studies suggest that effective PLD:

1. Is diverse in diverse contexts and cultures (Kennedy, 2014; Scribner, 1999);
2. Is based on social and constructivist experiences and assumes learners are active, reflective and responsible beings (Kelly, 2006; McLaughlin & Zarrow, 2001);
3. Is a process of culture building and forming teaching communities (Cochran-Smith & Lytle, 1999; Wenger, 1998);
4. Incorporates adult learning principles (Lawler, 2003; Merriam, 2018);
5. Targets transformation of professionals' thinking, knowledge, skills, and approaches to instruction that shape their repertoire (Wilson & Bernet, 1998);
6. Can be improved through introducing systematic information gathering and analysis as its design component if required (Guskey, 2002); and
7. Provides a range of learning trajectories to professionals by incorporating their experience and embodied aspects of their practice (Dall'Alba, & Sandberg, 2006).

3.4.7 Pakistani professional development models

Pakistani professional learning and development (PLD) in the tertiary educational sector is problematic: it is sporadic, off-site, lecture-based and promotes a generic body of knowledge (Ali, 2014; Chaudary & Imran, 2012a, 2012b; Chaudary, 2009; Khan, 1998; Qureshi, 2017; Shah, 2016; Vazir & Wheeler, 2004). Chaudary and Shahida' (2012) study evaluated designs and practices of PLD in the Pakistani tertiary educational sector, particularly those that were planned and administered by the Higher Education Commission Pakistan[20] (Appendix C). Their study reveals certain flaws that, to them, cannot be allowed to continue as these limit teachers' abilities to gain their anticipated goals. The five flaws that these authors have highlighted in the Pakistani PLD are as follows:

1. *Cultural norms:* Pakistani PLD supports closely structured and controlled environments for teachers to operate and does not see teachers as fully functioning – thinking, feeling

[20] National Academy of Higher Education (NAHE) Project, Phases 1 and 2.

and active individuals or groups. Thereby, the educational leadership in this culture, not having faith in their teachers, tends to lead to short-lived staff development designed, usually off-site, with a purpose to remedy teachers' deficit.

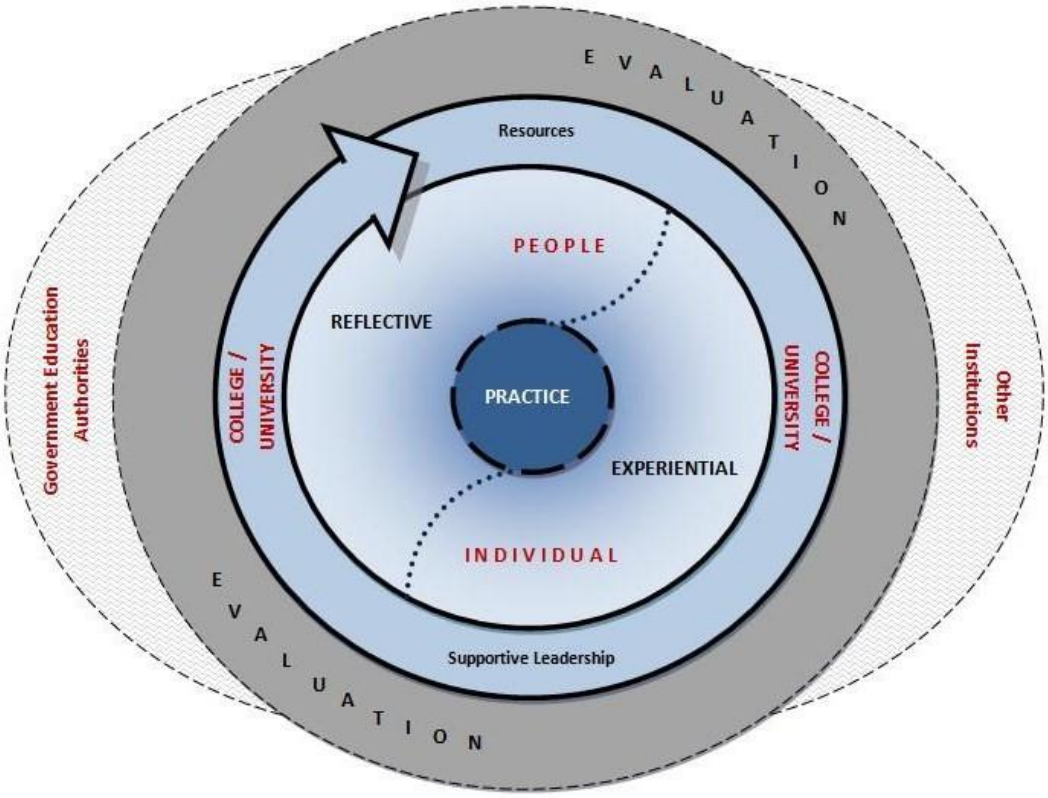
2. *Learner-centredness:* This form of PLD – being deficit-oriented – regards teachers as individuals rather than a joint enterprise and assumes that knowledge gained in one setting can be successfully transferred and used by learners in their own settings. As a result, instead of providing a learner-centred professional development where people experience social and constructivist learning and development, Pakistani PLD employs transmissive approaches to learning and teaching and assumes all teachers are novices who need contingent learning processes.
3. *Action spheres:* Pakistani PLD is based on formally scheduled events set outside the teachers' professional contexts. The programme's purpose, content and delivery are not negotiated with teachers, but are rather set by the deliverers who are outside-experts. The new knowledge presented through these PLD fails to demonstrate any connection to participants' contexts in which they work, classrooms in which they teach, and the problems they encounter each day.
4. *Domains of influence:* The programme, with its focus on a generic body of knowledge, neglects personal and social aspects of teachers' learning.
5. *Professional autonomy:* This approach to PLD disregards the fact that teachers are adult learners, and as they grow up in their profession, they can see the larger picture of their work, and not only can understand the type of problems they encounter in their day to day teaching lives, but can also have an understanding of how to approach them.

Furthermore, in an ethnographic study I undertook (Chaudary, 2009, p. 108), I proposed a new form of PLD (Figure 3.1) that the Pakistani tertiary teachers suggested could improve their practice and student learning. The key features of this professional development include:

1. To develop and grow, and to improve student learning, teachers need professional development opportunities that are continuing, site-based, and which support learning through reflection and in other experiential ways.
2. Teachers need to improve generic and discipline-specific teaching skills and, to do so, they need to work closely with their colleagues to benefit from individual, as well as social, aspects of their professional work.

3. Site-based professional development opportunities need to be evaluated on a regular basis to make them more effective, rewarding and sustainable for the schools, the teachers and the students.

Figure 3.1: A model of school-based professional development with social learning as the pedagogy (Chaudary, 2009, p. 99). © 2009 Imran Anjum, © 2011 International Professional Development Association



The Figure 3.1 shows the proposed site-based PLD model that my previous ethnographic study constructed with the help of the Pakistani tertiary teachers. Each of the sections (going outside-in) of this PLD model needs to operate coherently in order to achieve the results. The educational authorities ensure the provision of a cohesive professional development policy which is complemented by dedicated allocation of funds. The educational authorities and the institutional leadership form networking with the regional institutions to share best practice and to benefit from each other's experiences, expertise and resources. This PLD model supports the need to conduct regular evaluation in order to investigate the effectiveness of professional development and to introduce, where and when needed, improvements to enhance its success. Sustained assistance from the institutional leaderships is essential to foster the growth of

development culture within their schools and to nurture a disposition in teachers as continuing learners and developers. On the part of teachers, a spirit of inquiry and sustained enthusiasm is crucial to not only examine their own teaching and its contexts, but also open their classrooms for others to share and learn, and ultimately improve their students' learning.

3.4.8 Summary of Section Four

In short, socio-cultural teaching practice views teaching as a collective enterprise distributed among teachers, colleagues, leadership, students, and contexts. Apart from dealing with contextual affordance, teachers following this view aim to achieve the full involvement of students in their learning processes. To fulfil this role, teachers need their leadership to form learning-enriched cultures where they construct identities as learning and creative professionals who are committed to spreading good practice and supporting student learning.

Section Five

In this section, I present a brief overview of the theories of motivation, their common features and an understanding of teacher resilience.

3.5.1 Theories of motivation

I have reviewed major theories of motivation to seek an arcane understanding of motivation and how differently it influences people and their beliefs and actions. I found diverse theories that describe human motivation with conceptual overlap, disagreement and some with similar concepts but different meanings. I have summarised the contemporary theories of motivation in Table 3.1 followed by a comparative analysis of these theories.

Table 3.1: Summary of contemporary motivation theories (adapted from Cook & Artino, 2016, p. 999).

Theories and authors	Main idea
Expectancy-value Eccles, 2005; Wigfield, 2000	Motivation is a function of the expectation of success and perceived value.
Attribution Weiner, 1985	After an event, learners create subconscious causal explanations (attributions) for the results. Attributions vary in terms of locus of control (Rotter, 1966), stability and controllability. These

	influence emotions, which in turn drive motivation in future tasks. Locus refers to whether the cause is internal or external to the individual. Stability refers to whether the cause is fixed or likely to change. Controllability refers to whether the cause is within or outside the individual's control.
Social-cognitive Bandura, 1997	Human learning and performance result from reciprocal interactions among personal, behavioural and environmental factors. Self-efficacy beliefs are the main drivers of motivated action.
Goal orientation Dweck, 2000; Elliot, 2005	Learners tend to engage in tasks with concerns about mastering content (mastery goal), doing better than others (performance-approach goal) or avoiding failure (performance-avoidance goal). Mastery goals appear to stimulate interest and deep learning, whereas performance-approach goals are associated with better grades. Performance-avoidance goals are associated with less favourable outcomes.
Self-determination Deci, 2000a, 2000b; Ryan, 2000a, 2000b	Intrinsic motivation leads people to act purely to satisfy their curiosity or desire for mastery. All other actions are prompted by extrinsic motivation, which is driven by social values. Extrinsically motivated actions can become self-determined as values become integrated and internalised. Intrinsic and internalised motivations are promoted by feelings of competence, autonomy and relatedness.
Hierarchy of needs Maslow, 1943	Human motivation is influenced by two categories of needs: deficiency needs and growth needs. When people feel deprived, their deficiency needs take control of their motivation and their control becomes stronger, the longer the time people remain denied. Once people's deficiency needs are filled, they feel inclined towards their growth needs.

3.5.2 Comparative analysis of theories of motivation

Although each theory of motivation illustrates a unique aspect within a larger picture of the phenomenon of human motivation in varying social contexts, I have identified four recurrent themes or key constructs in these theories. First, all these contemporary theories include a concept related to people's self-beliefs about their 'competence'. For example, the inherent constructs of all the theories, such as, 'expectancy' or 'hope of success', 'self-efficacy', 'self-concept', 'confidence', 'trust', are essentially related to 'competence', forwarding a simple question either about competence in generic terms (Can I do it?), or task-and-situation-specific terms (Can I evaluate, for example, writing in English as a Second Language?). Second, most theories address a concept about the 'value' of the learning task; for example, concepts, like, 'task value', 'outcome anticipation', 'extrinsic' and 'intrinsic' forms of motivation, inquire about the value or usefulness of performing certain tasks. Third, most of the theories debate the significance of 'attributions' in shaping beliefs and future actions, establishing links between the outcome of an event and the factors that enable those outcomes to occur. Depending on the degree to which learners perceive that the underlying cause is within their control and can be improved, they are inclined to persist with situations or tasks even in the face of their initial failures. Finally, most contemporary theories are essentially 'cognitive' in nature; that is, they involve mental processes that are not directly observable. Nevertheless, these theories also indicate that motivation can only be fully explained when seen through an individual's interaction with their socio-cultural contexts, people and interaction in those contexts, and the interdependent dispositions that they form that in turn, influence their views of competence, value and attribution in their levels of motivation.

3.5.3 Understanding teacher resilience

The word 'resilience' comes from the Latin word 'salire', which means to spring up and the word 'resilire' which means to spring back. Resilience, therefore, denotes 'the capacity to spring back from a physical, emotional, financial, or social challenge' (Resnick, 2011, p. 199). The scholarly literature on resilience in higher education, particularly for experienced teachers, is not as substantial as it is for pre-service or new and early career teachers in primary and high school settings. Moreover, studies from the Pakistani context are negligible.

There is, however, a consensus in the literature on the generic beliefs about resilience. It is a teacher's positive adaptive response to her or her adverse and stressful situations (Beltman,

2015; Clara, 2017; Faulkner & Latham, 2016). That response usually consists of two factors: teachers relying on personal resources (motivation, social and emotional competence) and coping strategies (problem solving, goal setting, maintain work-life balance) to demonstrate resilience (Mansfield, Beltman, Broadley, & Weatherby-Fell, 2016, p. 78). Resilience in literature has been treated as a 'quality retention issue' (Day & Gu, 2010). It is regarded as an antithesis of attrition or a close relative of retention. While teacher attrition refers to those teachers who 'leave' the profession and teacher retention to those who 'stay' in the profession, teacher resilience as an adaptive phenomenon is located on the continuum somewhere between attrition and retention, however, with a significant tilt towards attrition where it ultimately becomes an outcome of teacher retention.

The salient characteristics of teacher resilience found in literature suggest that resilience is not a quality that is innate – it is both a product of personal and professional dispositions and values, and it is socially constructed (Gu & Day, 2007). Resilience reflects the interaction between an individual's internal assets (psychological construct) and the external environments in which they function (social construct) (Gu & Day, 2007; Mansfield, et al., 2016; Oswald, Johnson, & Howard, 2003). Therefore, an individual's level of resilience depends upon how positively her or his psychological, social, and environmental factors are aligned. These factors seem to work Herzberg's (1987) two-factor theory, whereby a combination of 'High Hygiene' and 'High Motivation' results in higher satisfaction than in any other possible combinations; for example, 'Low Hygiene' and 'High Motivation'. With reference to psychological constructs, Fredrickson (2004) observes that:

> a subset of positive emotions – joy, interest, contentment and love – promote discovery of novel actions and social bonds, which serve to build individuals' personal resources. These personal resources, ranging from physical and intellectual resources to social and psychological resources, function as reserves that can be drawn on later to improve the odds of successful coping and survival. (p. 1367)

The social dimension of teacher resilience recognises 'the interactive impact of personal, professional and situated factors on teachers' work and lives and contextualises teachers' endeavour to sustain their professional commitment' (Gu & Day, 2007, p. 1305). There is broad consensus in the literature about the personal abilities and characteristics of highly resilient professionals: spirituality, volition, voice, reflexivity, problem-solving, decision-making, self-efficacy and intrinsic motivation are commonly found among them (Bobek, 2002; Gibbs &

Miller, 2014; Hong, 2012; Surriah, 2015a). However, teachers in general and experienced teachers in particular display self-efficacy and intrinsic motivation as chief indicators of their resilience. For example, some researchers (e.g. Bashir, 2011; Beltman, Mansfield, & Price, 2011; Bilal, Akhtar & Chaudary, 2014; Brunetti, 2006; Rahmat & Zubair, 2009) reveal that their work with economically disadvantaged people and watching them to learn and grow, provides teachers with personal and professional fulfilment. Other important factors that influence resilience among professionals, particularly those operating in adverse circumstances, are the contexts in which they work (socio-cultural), the people with whom they work (leadership, colleagues and students) and the strengths of their personal beliefs, inspiration, and aspiration (Day, et al., 2006; Oswald, Johnson, & Howard, 2003).

3.5.4 Summary of Section Five

In short, human motivation can be understood through four themes: competence beliefs (I can do it.), value beliefs (Why should I do it?), attribution (What leads me to achieve?) and social-cognitive interactions (How does my environment regulate what I do, can do or cannot do?). In other words, people feel motivated or inclined to act when they are certain that they have the right competency to perform the task, share values inherent in the task, are conscious of what contributes/contributed to the success of the task, and when their personal efforts and environmental conditions – affordances and constraints – are aligned.

Resilience is the successful adaptability and development of individuals against significant odds. It is a relative, multidimensional, dynamic, developmental and contextualised phenomenon. Aided by positive emotions and using personal resources, such as, physical, intellectual, psychological, social and environmental, individuals sustain throughout adversity and seek personal and professional fulfilment.

I now turn to what it is that makes someone a person, and how M. Iqbal conceives identity and what he derives form *Shaheen* as a metaphor of teacher identity.

Section Six

In this section, I have discussed identity as a relational, narrative and socio-cultural experience.

3.6.1 Understanding teacher beliefs, self and identity

Mead (1934) explores the concept of identity in relationship with the concept of self and its location in the environment. To Mead, self is the product of social interaction and not the pre-conditions of that interaction:

> The self is something which has a development; it is not initially there, at birth, but arises in the process of social experience and activity, that is, develops in the given individual as a result of his [sic] relations to that process as a whole and to other individuals within that process. (p. 135)

More recent studies support the notion of identity as an unstable entity. For example, Goodson and Cole (1994) perceive identity as a continuing process of integration of the personal and the professional aspects of being and becoming a teacher. Sugrue (1997), discussing personal and social influences on professional identity, concludes that identity as a discourse is open to continuous redefinition rather than a set of fixed characteristics common to all teachers. In their study of the professional identity of science teachers, Volkmann and Anderson (1998) postulate that self is an inseparable subject in identity and identity is a dynamic and complex equilibrium that teachers strive to achieve between their professional self-image and the roles they perform daily. In this regard, Antonek, McCormick, and Donato (1997) give huge importance to reflection, as the self does not exist if there is no reflection. Cooper and Olson (1996) highlight that identity is multi-faceted and is influenced by historical, sociological, psychological and cultural factors. Others (e.g. Gee & Crawford, 1998; Mishler, 1999) talk about the existence of many conflicting and harmonious sub-identities under the overarching category of professional identity. Mishler (1999) employs the metaphor of "our 'selves' as a chorus of voices, not just as the tenor or soprano soloist" (p. 8). From this, Mishler's intention can be inferred that the better the connection between the diverse identities, the better the chorus of voices and sounds.

3.6.2 Roles of relationship and experience

Identity is relational (Currie, 2010), that is, it is situated in the relationship between a person and others. Currie explains this in his words:

> In other words, the explanation of a person's identity must designate the difference between that person and others: it must refer not to the inner life of the person but to the system of differences through which individuality is constructed. In other words,

> personal identity is not really contained in the body at all; it is structured by, or constituted by, difference. (p. 25)

Years before, however, Bell and Gilbert (1996) proposed a professional development model for science teachers which highlights sociality as a bridge that helps the 'personal self' meet its 'occupational self'. To them, the impetus for change originates within the 'personal self' which houses attitudes, beliefs and values. But learning in isolation, as is the case in Pakistani teaching circles, is seen as problematic. It is sociality that provides a way forward for the 'personal self' to form communities and for those communities to develop their shared repertoire and beliefs within their occupational setting. Such nurtured environments, fuelled by 'affiliative leadership' (Goleman, 2000) styles and rich collegial support, allow teachers to enact their emergent learning and to reconstruct their personal and professional identities (Bell & Gilbert, 1996). This is reflected in Wenger's (1998) COP, too. Wenger favours participation in COP as a source of identity. Identity is constructed and reconstructed through different forms and levels of social engagement. On this journey, one influences others and is influenced by others while seeking to remain unique through negotiating subjectivities and identities within workplace norms and practices. While on this journey, one experiences numerous trajectories and introduces different paths of identity formation that are linked to one's past and present experiences as well as future possibilities (Jawitz, 2009).

To Wenger (1998), identity is a constant becoming and is profoundly connected to practice and vice versa. He identifies five profound connections between identity and the landscapes of practice:

1. Identity as negotiated experience: people define who they are by the ways they explore their selves 'through participation as well as by the ways we [they] and others reify our [their] selves' (p. 149).
2. Identity as community membership: people define who they are 'by the familiar and the unfamiliar' (p. 149).
3. Identity as learning trajectory: People define who they are by where they have been and where they are going. To Wenger, 'trajectories suggest not a path that can be foreseen or chartered but a continuous motion' (p. 154). Wenger proposes five trajectories that characterise identity as a work in continuous notion. 'Peripheral' trajectories where newcomers do not elect to full participation/membership but where selective access to a COP is significant enough to contribute to one's identity. 'Inbound' trajectories where

newcomers join a specific community 'with the prospect of becoming full participants in its practice'. Their identities are invested in their future as full members. 'Insider' trajectories are where newcomers meet new events, experiences and demands, and recreate, reinterpret or renegotiate their identity. For example, how the participants, in my study, learnt to assume higher level responsibilities in their journey of becoming accomplished. 'Boundary' trajectories where the newcomers experience challenges while seeking to spanning and sustaining participation and membership across the boundaries of different COPs. 'Outbound' trajectories are where one leaves a specific community that might involve 'developing new relationship, finding a different position with respect to a community and seeing the world and oneself in new ways' (pp. 154-155).

4. Identity as nexus of membership: People define who they are by the ways they reconcile their numerous forms of membership into one identity. For example, my participants are parents, some are social workers, some are journal editors, some are active members of their folk communities, and all of them are dedicated teachers engaged in creating effective learning experiences for their students. So, the 'numerous' shapes the 'one' and vice versa.
5. Identity as relation between the local and global: People define who they are by the ways they negotiate their local ways of belonging to the broader scheme of things, style and discourses.

3.6.3 Storytelling, beliefs and practice

Connelly and Clandinin (1999) explicitly relate storytelling to professional identity. They assert that understanding practice in narrative terms cannot be separated from the development of self and identity; rather, our stories amplify the relationship between what we believe and how we practice. So much so that when teachers tell stories, they tell less of 'what is in my story of teaching' and more of 'who I am in my story of teaching' (p. 3). To Connelly and Clandinin, these are questions of identity and they use the term 'stories to live by' for identity. This term provides teachers a way to conceptually pull together their personal practical knowledge, professional knowledge landscape and identity into a narrative thread or story-line to make sense of themselves and their practice. By telling stories, teachers enter a landscape where they are involved in narrative theorising and based on that, they may further realise and shape their professional identity, and may result in new or different stories. These stories are

part personal (e.g. teachers' knowledge, values, feelings and purposes), part collective (e.g. school culture, climate and ethos), and still a part broader (e.g. social, cultural and historical context) (Beijaard, Meijer, & Verloop 2004; Connelly & Clandinin, 1999).

When teachers experience change in their curricular practices, workplace cultures or contextual realities, they lose a sense of themselves. This creates the need for them to create new stories to live by. In this regard, teacher resistance reflects an effort to maintain a story to live by in the face of change (Phelan, 2000). During such phases, individuals, contingent on their cultures of practice, can become powerful or powerless, depending on their specific plot lines available to them (Phelan, 2000). Connelly and Clandinin (1999) introduce another term to their understanding of stories to live by or identity: 'shifting selves' (p. 131). This denotes the evolving, ever-changing nature of the educational landscape that demands teachers continually shape their identities against emerging tensions and dilemmas.

3.6.4 Culturally influenced notion of professional identity

Given that the contextual focus of my inquiry is Punjab, it is critical to explore the concept of identity through Pakistani and Punjabi socio-cultural and literary discourses and traditions. *Khudi* is the common term used and understood for the notion of identity in Pakistan. In two of his philosophical poems, *Asrar-i Khudi* (1915) and *Rumuz-i Bikhudi* (1918), M. Iqbal, who is known as a philosopher of *khudi* or selfhood, presents two interconnected concepts: *Khudi* and *Bikhudi*. *Khudi* is concerned with the development of the selfhood of the individual and *Bikhudi* deals with the role and function of the individual in society. The correlation between these two realms is that 'the individuals can develop their potential only within society and only when they contribute to the larger objectives of the community to which they belong' (Mir, 2006, pp. 13-14).

Khudi, to M. Iqbal (1934a), is the Ultimate Reality or the Absolute Ego, whose personal name is Allah or God and is an ultimate ground of all existence. Through self-assertion or self-manifestation, this Divine *Khudi* gives rise to the phenomenal world and creates within 'other-than-itself' or the human *Khudi* (M. Iqbal, 1915). Though Divine *Khudi* creates the human *Khudi*, in their competitive pursuits, both give rise to new values and higher ideals (M. Iqbal, 1915). Just as it is in the nature of Divine *Khudi*, the human *Khudi* self-asserts, self-manifests and self-expresses. This assertion, manifestation and expression first begins in human *Khudi*

when it is a mere point of light, that is, a point from where knowledge may (must) fountain, and then gradually matures into becoming light itself and thus equates with life. M. Iqbal identifies this defining character of *Khudi* as 'a spark of life in our dusty being' (p. 18). So, to M. Iqbal, the purpose of life for a person and a society is tied directly to the relentless pursuit of knowledge and the burning desire for enrichment of life. In one of his poems, M. Iqbal, holds a contemplative dialogue with the moon, and gives expression to this consciousness:

> Though I am all darkness and you are all light,
> Yet you are far removed from the station of awareness.
> I know the purpose of my life—
> And this is a radiance your face does not have. (M. Iqbal, 1934b, p. 79)

M. Iqbal places huge emphasis on the co-existence of individualism (independence) and collectivism (inter-dependence) for the growth and actualisation of human *Khudi*. He considers the inter-dependence for a human *Khudi* as a superior and a positive virtue. The isolation of one human *Khudi* from another divorces the members of a group from one another. This will let each human *Khudi* become a law unto itself, which, in turn, will lead to chaos. Individuals can rightly grow and develop only in interaction with one another. It is essential, therefore, for the members of a society to submit to a shared code of conduct. To Mir (2006), submission to such a code of conduct allows each person's *Khudi* to reach its potential within a framework of harmony. This harmony, to M. Iqbal, paves the way for human *Khudi* to meet *Bikhudi* – that is, the transformation where individual capacity turns into social capacity. 'It would be correct to say that *Khudi* reaches its full potential only when it becomes *Bikhudi*' (M. Iqbal, 1918, 1923). M. Iqbal had a specific purpose behind the development of the concept *Khudi*. At the outset of the twentieth century, the majority Muslim world had undergone political, economic, social and spiritual unrest. Iqbal understood the causes of that general decadence, which Mir (2006) has summarised effectively:

> To [M.] Iqbal, this general decadence of the Muslims was due to the fact that they had forgotten who they were, were ashamed to take pride in their glories traditions, suffered from a crisis of self-confidence, lacked self-esteem, and had despaired of building a bright future for themselves – in a word, had allowed their *Khudi* to waste away. (p. 30)

The present Pakistani political, economic, social and spiritual state (as discussed in Chapter Two and repeatedly mentioned in the research participants' stories), in certain ways, is not entirely different from what it was in M. Iqbal's time; therefore, the concept of *Khudi* will

remain most relevant today and tomorrow. Since the concept of *Khudi* is real and not an illusion of the mind, M. Iqbal repeatedly suggests the cure to his diagnosis. M. Iqbal equates the way to nurturing *Khudi* with love, *faqr*, courage, action, *kisb-i halal* and creativity and original activity, for these virtues strengthen *Khudi*. Love includes devotion to the will or the law of God (M. Iqbal, 1915; Mir, 2006). Love is more than a purely individual joy. It is the passion and devotion and its highest form is the creation of values and ideals and the relentless pursuit to realise them. *Faqr* asks for the detachment from selfish pursuits, development of self-sufficiency and involvement with selfless service. Courage and action do not allow *Khudi* to succumb to obstacles and lose faith. It is rather a graceful response to unfavourable circumstances. Hardships in life fortify human *Khudi*. Therefore, one must not scorn or shirk them, rather, embrace them with action, contemplation and expression as three innate truths sewn in human *Khudi* – 'how delightful is the sight of a flowing stream hitting a rock and rolling around it' (M. Iqbal, 1938, p. 991). *Kisb-i halal* or lawful living is the way forward for *Khudi* and creativity and originality are the tools that ensure development, sustenance and fortification of *Khudi*. On the contrary, slavery, fear, dependence, debilitation and inertia spell its death (Mir, 2006; Vahid, 1960). To M. Iqbal 'any philosophies that negate life, enervate society and engender sloth are to be condemned, and the art and literature that divorce beauty from truth are decadent' (Mir, 2006, p. 30).

The person in whom *Khudi* is fully developed, to M. Iqbal, is the Perfect Man [sic] – not the one (e.g. Nietzsche's Superman) [sic] who is beyond good and evil, rather the one who is the distillation of all that is best in humanity (Mir, 2006). 'The Perfect Man [sic] directs the course of history, develops life's potentialities, and contributes to the creation of a society that is based on the principles of peace, equality, and justice' (M. Iqbal, 1915, pp. 44-46). Mir (2006) suggests that Iqbal was fully convinced that, for a nation to be weak is to be vulnerable. In one place, he calls weakness 'a sin whose wages is death' (M. Iqbal, 1934b, p. 449). A nation can lead a life of dignity only if it has power: 'It is strength that makes a life of honour possible' (M. Iqbal, 1915, p. 57). But M. Iqbal does not 'glorify' power for its own sake, rather he suggests that 'might' must be informed by 'right': 'Power and truth are twins' (p. 50). More importantly, becoming a perfect man [sic] to M. Iqbal is not the end of journey. Rather, it is a chain of never-ending life – thus life for the perfect man [sic] is a series of quests: 'We must progress from one stage to another, never resting on our laurels, always regarding our destination only as another milestone on the way (M. Iqbal, 1923, p. 215). Alongside this, M.

Iqbal warns the human *Khudi*, not to forget to allow 'the play of the finer human feelings' (Mir, 2006, p. 34). In one of M. Iqbal's quatrains, he expresses this message:

> Build, with your handful of dust,
> A body stronger than a rock fortress,
> and inside this body let there be a heart that feels sorrow—
> Like a stream flowing by a mountain. (M. Iqbal, 1923, p. 199)

The use of metaphors is common to M. Iqbal when addressing life in or liberation from hard time – just like what Pakistan is facing today. M. Iqbal enjoins upon his people to cultivate a creative brain and a passionate heart to drive them out of their hardship. For example, 'they should emulate not the moth, which circles alien light, but the glow-worm, which becomes its own lantern' (M. Iqbal, 1938, p. 944); 'they should remember the camel's advice to its colt – always carry your burden on your own back' (M. Iqbal, 1915, p. 23); 'they should, like the growing moon, draw their sustenance from their own being' (p. 23); and, instead of blaming their destiny or misfortune, they must make an effort to change the world though their own efforts: 'It is futile to complain of Divine decree; Why are you yourself not Divine decree?' (M. Iqbal, 1938, p. 998). Most importantly, *Shaheen* (falcon or eagle) in M. Iqbal's poetry holds the attributes that are essential for accomplishment in life: 'it has a sharp vision; it takes delight in action; it relies on its own ability to catch its prey, which it pursues with total concentration; and it likes to live in a free environment. The bird, thus, comes to symbolise freedom, self-reliance, action and contentment – and, as such, deserves to be emulated' (Mir, 2006, p. 61). There are numerous references in Iqbal to falcon. In one of them, an old falcon gave the following advice to its young one:

> You know that, in essence, all falcons are one–
> A mere handful of feathers, but with the heart of a lion.
> Conduct yourself well, and let your strategy be well considered;
> Be daring, maintain your dignity, and hunt big game.
> Do not mix with partridge, pheasant, and starling–
> Unless you want them as prey.
> What a lowly, fearful lot they are–
> They wipe their beaks clean with dust!
> A falcon that copies the ways of its prey
> Becomes prey itself.
> Many a predator, descending to earth,

Has perished on associating with grain-eaters.
Guard yourself, and live the life
Of one of good cheer, brave, robust, and rugged.
Let the quail have its soft and delicate body;
Grow a vein hard as a deer's horn.
All the joy in the world
Comes from hardship, toil, and fullness of breath. (M. Iqbal, 1923, p. 272)

3.6.5 Summary of Section Six

First, Wenger (1998) describes identity as a lived experience, a negotiated becoming, a social context, a learning process, a nexus, and a local and global interplay. Second, the coherence and cohesion between a person's desperate selves – personal, social and professional – is supplied by 'stories to live by'. This uniting thread builds a sense of the whole person in a particular time and place. The common thread or plot line supplied by 'stories to live by' keeps developing – weakening and strengthening – alongside the shifting realities of a person's internal and external environments, thus taking newer shapes aligned with the newer realities. Third, *Khudi* or self-development is fortified by social capacity provided by *Bikhudi*. Those who have attained *Bikhudi* are self-reliant individuals who do not rest on their laurels; rather, always regard their destination only as another milestone on their way.

Section Seven

In this section, I present the conclusions drawn from the investigation of the literature.

3.7.1 Conclusions

To prepare for my fieldwork, on the basis of this critical review of literature, I can now claim (Table 3.2):

Table 3.2: Conclusions drawn from the investigation of the literature

No	Key factors	Representative examples
1	Becoming accomplished suggests the principles of lifelong learning and the involvement of personal,	Bond (1998); Hager & Hodkinson (2011); Watson & Drew (2015)

	social and contextual selves of professionals in their learning process.	
2	Teacher education, particularly professional learning and development of tertiary teachers is an under-researched area in Pakistan. Nevertheless, the essence of the term accomplished or *Misaali* and the conception 'becoming' for the Pakistani context present as: (a) exhibition of commitment, enlightenment and pedagogy on the part of teachers; (b) promotion of knowledge and inquiry as practice; and (c) the cultivation of able, responsible and dynamic human personality as an outcome of education.	Chaudary (2009); Khan (1998); M. Iqbal (1934a, 1934b); Surriah (2015a, 2015b)
3	Professional knowledge is a professional's ability to make judgements and is diverse in diverse contexts, practices, and problems and involves in its process the considerations of the full range of human affairs within their personal and social and cultural settings.	Beckett & Hager (2002); Cochran-Smith & Lytle (1999); Flyvbjerg (2001)
4	Learner-centred learning involves self-directed, collaborative and embodied endeavours; utilises life experiences; is problem-centred; and is relevant to specific contexts, cultures, practices, actors, resources and needs.	Dewey (1938); Knowles (1968); Kolb (1984); Lawler & King (2000); Merriam (2018); Tough (1971); Wenger (1998)
5	Accomplished professionals view self-efficacy and intrinsic motivation as chief instigators of motivations. However, their challenging socio-cultural realities, behaviours of their fellow humans (leadership, colleagues and students), imbalanced power relations, and their personal belief affect their resilience.	Bandura (1997); Brookfield (2005); Dirkx (2001); Freire (1970, 2000); Rotter (1966); Ryan & Deci (2000a); Tisdell (2008)
6	Condition or character who-a-person-is, is a state of constant becoming. Meaning that, teachers with reflective, discursive and creative identities hold a	Connelly & Clandinin (1999); Kelly (2006); Pea (1993); Polanyi (1958); Schön (1983,

	continuing conversation with their practice, collaborate with students and their colleagues to respond to their students' needs, influence and are influenced by their context, pedagogy and participants, proactively engage in enquiry, and adopt complex measures of success.	1987); Skelton (2009); Wenger (1998)
7	*Khudi* expresses itself through self-affirmation, self-development and self-expression which is further fortified by social capacity provided by *Bikhudi*. A person whose *Khudi* is developed is a noble, brave, creative, reflective and self-reliant individual who grows independently and thrives interdependently in society. The metaphor '*Shaheen*' symbolises freedom, self-reliance, action and contentment, and gives the message of continuing development and growth.	Adair (2007); Iqbal (1915, 1918, 1934a, 1934b); Mir (2006)

In brief, these conclusions suggest that the accomplished professionals show strong commitment to their continuing learning and the learning of their students. Their accomplishment involves their ability to make judicious professional judgements which are often influenced by intrinsic and extrinsic values, beliefs and attitudes unique to their personal and professional contexts. Their preferred response to their personal and professional challenges reveals their identities which, due to constantly changing dynamics of workplace realities, remain in a state of flux. In this connection, the metaphor *Shaheen* from the Pakistani socio-cultural conception of identity literature, spreads a message to its people – whether, students, teachers or leadership – to constantly work to evolve their *Khudi* (individual domain) into a better version of themselves – *Bikhudi* (social domain) in their persists to learning and development.

3.8 Chapter summary

This literature review has situated my inquiry by examining different theoretical constructs through which becoming an accomplished professional has been primarily investigated in the literature. On the basis of this review of literature, the conclusions that I have brought together

in Table 3.2, will guide the analysis and discussion of my findings (Chapter Eleven, Section Two). In response to these claims, this inquiry, then, explores, in depth, six individuals' holistic experiences of becoming accomplished – an under-researched area from the tertiary/higher educational sector in Punjab.

The next chapter outlines and justifies the methodological approach taken in my inquiry in order to meet this aim.

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Chapter Four
METHOD AND DESIGN TO WEAVING

…this pain of quest that runs through our being—
…this obsession of ours, this tumult and clamour—
Where does it come from?
(M. Iqbal, 1927, p. 327)

In this chapter, I present methodology and the rationale underpinning the research approach that I chose to accomplish the task (Section One). Following this, I outline the methods and procedures that I applied to generate, manage and analyse data. Finally, I identify and explain methodological issues involved in the ethics, relationship and trustworthiness in my inquiry (Section Two).

Section One: Epistemology and methodology

4.1.1 Constructivist epistemology

Myself — …but mine is either so airy or too dense!

Ammi[21] — Look, this is how I do it…just a thin layer of cotton…roll it on the flat surface…keep rolling…pressing it down…a little more, and yes. Now this is a good *pooni*[22], well compressed but not too dense to allow the yarn to draw out.

Myself — How many *pooni* will you need?

Ammi — May be many…to have enough yarn for your *Chachai*[23] to weave your *khes*[24], but (patting on my head) only few *tiranjan*[25] and my spinning *Charkha*[26] to accomplish it!

Charkha and *looms* have a special place in my memory. In fact, I have grown up with them and the sights and sounds of their existence around me – watching my grandmother spinning yarn and my grandfather weaving fabric or simply listening to their exciting and unexciting

[21] /ʌmɪ/ - grandmother
[22] /puːnɪ/ - a cigar-shaped roll of cotton or wool
[23] /ʧɑːʧəiː/ - my grandfather
[24] /kʰɛɪs/ - cotton blanket
[25] /tərɪnʤən/ - social gatherings
[26] /ʧərkʰə/ - a domestic spinning wheel for cotton

discourses about their craft. These were not only a source of livelihood for my elders, but also instruments providing them their moments of inclusion and seclusion. Where they provided gatherings and encounters to our people to exchange experiences, they also interlaced moments in their lives to sit and contemplate their experiences or to silently weave their emotional states into singing folklores and ballads.

The above dialogue in the culturally influenced discourses of experiential learning (e.g. 'experience as culture' or 'culture as experience' in Dewey, 1916; Vygotsky, 1987) depicts an 'active' and 'constructive' process of, and about weaving knowledge and understanding through 'seeing' and 'acting'. Through this joint action in a Punjabi context, the nature *of* and the change *to* 'the impulses, feelings and desires' (Kolb, 1984, p. 22) associated with the knowledge and the sharing and learning of that knowledge, is deeply influenced by their cultural traditions, beliefs and values, and what is best possible and available within those times, places and resources. I am conscious of this. Knowledge in our context presents itself in different ways. It may not exist stored in forms such as, books, folios, journals, libraries, and so on. But it certainly is stored in the consciousness of these people, and the expression of which is reached – and can be reached – through watching or listening to their living narratives of 'interaction', 'doing', 'telling' – a theatre of experience(ing) life.

For example, the narrative locked in the above dialogue is how the experience of weaving reached me. Nobody taught me this art formally, but it came to me naturally. I may not be a perfect weaver, but I can close my eyes and tell what it feels like when the *pooni* touches the *takkla*[27] and how through synchronised twist and pull, the yarn draws itself out to form a *glota*[28]. Being an insider – and now a researcher – my shared memories of being with these people tell that the locus of this whole activity was more outside, in the courtyards, inviting and engaging, and thus giving way to *tiranjan.* The women and children from the neighbourhood would gather to help. *Tiranjan* would involve a holistic experience for the community where they would work and play, and through this, convey their shared and cherished past and wisdom to their offspring – 'a powerful act' (Brady, 1990, p. 44).

So is research(ing) to me. In my teaching and research endeavours, it is never outside spinning

[27] /tʌklə/ - spinning needle
[28] /glʊtə/ - roll of yarn

yarns and weaving cloth – the 'textile metaphor of weaving as a way to understand the process of doing research' (Moss, 1999, p. 13). My understanding of research(ing) involved comparing the common acts in both crafts. For example, drawing on the above dialogue, my grandmother would wind the yarn *glotta* made with the help of *Charkha,* onto *nurra*[29]; then, she would instruct us to set poles in the courtyard in four rows at eight inches apart and extended to twenty or so yards. Once done, my mother, with the help of other women from the neighbourhood, would come in and run the yarn from *nurra* along the rows, back and forth between the vertical poles to make the *tana* (warp). While doing this, they would not stop singing. My grandmother would then treat the *tana* with *paan* (starchy solution) and install it on the loom for my father. My grandfather would weave the yarn while my grandmother would keep providing him with the *peta* (weft) yarn; and thus, after the labour of many days work, a roll of the coarse cloth would come off the loom – just as knowledge claims off the research loom. Similarly, I can feel the craft of research/ing and visualise it through my proclivities of engagement with this weaving – the *how* it works, must work and will work at least in the culture of my context – culturally integrated act and craft, and 'culturally nuanced research' as Pelzang and Hutchinson (2018, p. 2) would call it.

Although increasingly equipped with the digitised ways of learning and telling, the modern Pakistani today including myself, still have their love and affinity, conscious or unconscious, to those *particular* ways of seeking knowledge. Still today, in their small cities and towns, *tiranjan* invites people to gather and help; *tali*, *chopaal*, *verandah* or *thara* as 'place' invite them to interact and exchange; and *charkha* or *loom* as 'practice' invite them to experience self-reliance. These three constructs – gathering, place and practice – have remained as central to my personal teaching philosophy as it has been to many of my Punjabi colleagues. That is very much us – our life and living, and 'proclivities' of us with 'certain histories of engagement with specific cultural activities' (Gutiérrez & Rogoff, 2003, p. 19). And I was aiming to study these environments, its seldom-heard inhabitants, their thoughts, words, actions, habits, preferences, inclinations, ways – experiences and becoming. Being an insider, my hunch was I could, unless I appreciated and acknowledged them and their ways of life while projecting their voices. In other words, I was questioning 'both *how* one sees and how *one sees*' to attend to the most often 'taken for granted and left unasked' (Schram, 2006, p. v) deliberations in and for the Punjabi context. Here I needed a method that shared similar beliefs and was enabling –

[29] /nʌrə/ - big hollow reeds

enabling me to explore answers to my research question:

"How do Pakistani tertiary teachers become accomplished professionals within their poorly resourced teaching context in Punjab?"

What theoretical perspective could best study this question? In making my methodological decisions, I acted as a 'qualitative researcher as bricoleur' (Denzin & Lincoln, 2018). As things unfolded and my thinking, assumptions, interpretations and scope of the issue developed, I segued from one knowledge realm into another. Denzin and Lincoln call this inductive thinking and progression as emergent 'construction', which to them is a significant part of the research(er) thinking and process. To them, things change and take new forms with time, as the qualitative researcher as bricoleur 'adds different tools, methods, and techniques of representation and interpretation to the puzzle' (p. 4). A qualitative perspective aligned well with my epistemology and the research question, while respecting and projecting my participants' traditional cultural values.

The intention that I brought to my inquiry was not to find a singular truth through an objectivist epistemology where 'time and context-free generalisation' is achieved by employing experimental means (Crotty, 1998; Guba & Lincoln, 1994, p. 109; Lincoln, Lynham & Guba, 2011). Rather, the main purpose behind my inquiry was to develop an in-depth understanding of tertiary teachers' struggles involved in their process of becoming accomplished within their natural setting. Therefore, the 'mirror reflection of the social world' (Miller & Glassner, 2004, p. 126) that positivists or postpositivists try to provide through their application of 'stricter approaches' was certainly not the aim of my inquiry. Such an epistemological view would have 'distanced' me from the world of my participants – from the pleasures of experiencing 'culturally derived and historically situated interpretations of the social life-world' (Crotty, 1998, p. 67) of my participants. The mere distillation of their unheard voices into statistical representations would have disrespected the complexity of meaning making in their 'subjective, lived in worlds' (Funnell, 1996, p. 51). I was there to respect those worlds. Like a weaver, I wanted to weave this reality by fully appreciating – not independent of – their socio-cultural and histo-political values and influences – or just like the eclectic work of a bricoleur (Denzin & Lincoln, 2018, p. 11) who applies 'flexible, fluid and open-ended' (Rogers, 2012) processes to piece together their work. Attaining subjective order through inductive processes – different for different people in the same context – best suited my research intention and

purpose.

This allowed me to steer away from achieving objective statistical explanations or law-like generalisations and to embrace *constructivist epistemology* to attain subjective understandings through non-linear, untidy means for my inquiry. Lincoln, Lynham and Guba (2011) state that constructivist research is relativist, transactional and subjectivist. Adopting a relativist stance means believing that there is no objective truth. Truth 'exists in the form of multiple mental constructions, socially and experientially based, local and specific, dependent for their form and content' (Guba & Lincoln, 1994, p. 108) on the tellers and the way they put together their own personal reality. A transactional research position interlocks the researcher and the research participants in an interactive processes of data generation where each reciprocally affects or influences the other (Guba & Lincoln, 1994). Utilising our subjectivist positioning in this inquiry, we, the researcher and the research participants, co-constructed an impression of our world as we experienced it (Marshall & Rossman, 2014).

Thus, adopting *constructivist epistemology* was congruent with the construction of multiple realities true to each of my participants and their experiences. These constructions took place within my participants' natural setting where they function. I acted as a human data generating instrument to reveal their truths. I identified contextualised meanings from the research data and I interpreted, refined and constructed multiple realities through the interactive processes between myself and research participants to answer the research question. I let this spirit shape my epistemological understanding and pave the way for the selection of an equally supportive methodology – the narrative methodology.

4.1.2 Narrative methodology

In my own learning and development, reading autobiographical forms of narrative has a special place – exactly the way avidly hearing of or listening to of autobiographical forms of narrative of my elders is as my heritage. For example, the cultural-historical narrative readings of Waris Shah, Mian Muhammad Baksh, Munshi Premchand, Khushwant Singh and Qudrat-ul-Allah Shahab opened critical doors to my thinking self. The common element among these thinkers was the local focus and human dimension providing events with a sense of reality and believability. *Shahaab Naama* (Shahab, 1986) could have been a thick, arduous factual reading of the post-independence struggles among the manoeuvring politicians, the scheming

bureaucrats, the powerful military, and the ordinary, abandoned and misdirected Pakistanis. But its presentation through first-person subjectivity – the humanisation – gave it its real beauty and presented historical facts the way they were lived or experienced – thinking and feeling both. From the Western literature, my introduction to Brady (1990), Polkinghorne (1995) and Clandinin and Connelly (2000) was highly impactful. They enhanced my understanding of the narrative genre as a meaning making device. For my inquiry, they provided me the best methodology to align with my constructivist view of knowledge construction.

The key medium that Pakistani and Punjabi socio-cultural context has afforded throughout years, is a type of 'exchange' that has involved learning through listening, observing and acting. In this exchange, 'memory' and 'story' as inseparable acts have allowed our 'present' oversee the 'past' and envisage the 'future' simultaneously. How profoundly Lewis Carroll captures this feeling: '"It is a poor sort of memory that only works backwards", the Queen remarked.' (Carroll, 1917, p. 55). How do we study this complex work of memories? Clandinin and Connelly (2000) provide me with the way: 'Experience happens narratively' and 'should be studied narratively' (p.19). Narrative inquiry is a way to meaning making: the study of narrative is 'the study of ways humans experience the world' (Connelly & Clandinin, 1990, p. 2); 'the study of experience as it is lived' (Clandinin & Rosiek, 2007, p. 69); 'a way of being in relation' (Caine & Steeves, 2009, p. 2); and 'it is the way we understand experience' (Polkinghorne interviewed in Clandinin & Murphy, 2007, p. 633). Considering my research 'puzzle', the location of my participants and their experiences, and my epistemological beliefs, *narrative methodology* was the best fit – the missing rung in the methodological ladder I was looking for.

Narrative methodology enabled me to enter the word of my participants, interact with them in their natural setting and exchange our experiences – this was exactly my research question asked for. Narrative inquiry is different from other forms of qualitative research as it 'deals with individual lives' (Polkinghorne interviewed in Clandinin & Murphy, 2007, p. 633). The definition of narrative that Connelly and Clandinin (2006) use, highlights its methodological significance in studying individual and social dimensions of humans and their experiences, and the expression they render to those dimensions as stories:

> People shape their daily lives by stories of who they and others are and as they interpret their past in terms of these stories. Story, in the current idiom, is a portal through which a person enters the world and by which their experience of the world is interpreted and

> made personally meaningful. Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience. Narrative inquiry as a methodology entails a view of the phenomenon. To use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study. (p. 375)

Chase (2011) also seeks to capture what Polkinghorne (Polkinghorne interviewed in Clandinin & Murphy, 2007, p.633) contended: 'it is a different kind of knowledge':

> … a distinct form of discourse: as meaning making through the shaping of ordering of experience, a way of understanding one's own or others' actions, of organising events and objects into a meaningful whole, of connecting and seeing the consequences of actions and events over time. Narrative researchers highlight what we can learn about anything – history and society as well as lived experience – by maintaining a focus on narrated lives. (p. 421)

Furthermore, Creswell (2012) also provided me the critical insights about the application of this type of inquiry in professional contexts, for example, Pakistani, where voice and volition are an issue. His comment on the liberating features of narrative inquiry further supported my choice of this methodology to guide the research: 'the narrative researcher provides a voice for seldom-heard individuals in educational research' (p. 505). Such were the understandings that led me to the selection of this narrative inquiry approach – fully attuned to the constructivist worldviews and processes of thinking – to guide the processes involved in the generation and interpretation of data and constructing meanings in my inquiry.

Clandinin and Connelly's (2000) 'three-dimensional narrative inquiry space' (Table 4.1), I find, is directly relevant to my inquiry to study my participants' experiences. This framework is strongly influenced by the Deweyan notion of 'life *is* education' (p. xxii). For Dewey (1929), education, experience and life are inseparable. To study education…is the study of experience, …is the study of life (Clandinin & Connelly, 2000). Thus, the notions of 'experience', 'continuity of experience' and thinking about 'education as experience' are the key concepts of Dewey which contributed to the development of the narrative inquiry framework. Deweyan 'terms', particularly *situation*, *continuity* and *interaction* are vital in this connection. Dewey (1929) sees 'experience' as both personal and social for people who are certainly individuals but are always in relation, always in a social context. Continuity, to Dewey, is a prerequisite for any experience – experience takes its birth from other experiences and gives birth to further

experiences. 'Wherever one positions oneself in that continuum – the imagined now, some imagined past, or some imagined future – each point has a past experiential base and leads to an experiential future' (Clandinin & Connelly; 2000, p.2). Dewey's views of experience lead Clandinin and Connelly (2000) to the development of the '*three-dimensional narrative inquiry space* and the directions this framework allows: *inward*, *outward*, *backward*, *forward*, and *situated within place*' (p. 49). This framework has three main axes: '*personal* and *social* (interaction), *past*, *present* and *future* (continuity) and *place* (situation) (Clandinin & Connelly, 2000, p.50). These axes enabled me to conduct a narrative inquiry that had its temporal dimension and addressed temporal matters, focused on respective personal and social balances, and occurred in specific places or contexts.

Table 4.1: The three-dimensional narrative inquiry space (Clandinin & Connelly, 2000).

Interaction		Continuity			
Personal	Social	Past	Present	Future	Situation/Place
Look inward to internal conditions, feelings hope, aesthetic relations, moral dispositions	Look outward to existential conditions in the environment with other people and their intentions, purposes, assumptions, and points of view	Look backward to remembered experiences, feelings, and stories from earlier times	Look at current experiences, feelings, and stories relating to actions of an event	Look forward to implied and possible experiences and plot lines	Look at context, time, and place situated in a physical landscape or setting with topological and spatial boundaries with characters' intentions, purposes, and different points of view

In short, my narrative inquiry is a co-construction of experiences and nuances of experiences woven through interaction with my participants, narrated in words rather than numbers and set within participants' natural setting where their lives and work were studied using multiple ways of knowing.

In Section Two, I provide answers to these questions: What were my research sites? How did

I engage my participants? What methods and procedures did I employ to generate data? What framework did I use to analyse and in what narrative forms did I present my research data? What ethical issues or contingencies were involved in the study? And, what measures did I follow to address trustworthiness?

Section Two: Research design

- collecting and spinning yarn, warp and weft, looming and weaving -

4.2.1 Fieldwork

On 26th November 2015, I received Ethics Approval[30] of my project from the Tasmanian Social Sciences Human Research Ethics Committee. The Ethics Approval acknowledged the need to contact experienced tertiary teachers from the PDCs located in Punjab, and use multi-methods – conversations, observation, photographs and documents – to construct a narrative understanding of their experiences.

Before entering the field, I piloted the method and practised the skills required to generate data with two fellow international PhD students studying at the University of Tasmania and the University of Melbourne. The pilot-test form included a space for the respondents to make suggestions for improvement. The suggestions made were given due considerations while engaging with my research participants. Overall the pilot helped me to:

1. Improve the completeness and the clarity of the public documents.
2. Strengthen the processes of conducting research conversations and handling elicitation devices (photographs and documents) during conversations.
3. Practice the time management to complete a conversation.
4. Practice to pay attention to my own communication skills and the communication dynamics of my participants.
5. Check how effectively I mediated the conversations while maintaining empathic listening.
6. Know what it takes to conduct notetaking in a real research situation – particularly recording details about participants' nonverbal language and cues.

The data generated from the pilot study were not included with the results of my inquiry.

[30] Ethics Ref No: H0015361

On 21st of January 2016, I took my flight to Pakistan. I had already sent the research postings to four PDCs by e-mail and had received the informed consent of an experienced tertiary teacher. I was anxious, but I was ready – empowered by my Pakistani self, offering me a culturally and linguistically nuanced location (Chen & Boore, 2009; Pelzang & Hutchinson, 2018) and my teaching self, characterising my insider positionality or my 'self or identity which [was] aligned or shared with my participants' (Chavez, 2008, p. 475). My researcher self was poised 'on the stage, ready for the curtain to come up'. In my research folder, I had a sufficient stock of copies of research postings (Appendix D), project information sheets (Appendix E) and consent forms (Appendix F), a list of questions for my own guide (Appendix G), and record sheets for teaching observations, documents and photographs (Appendix H). In my head, I was overwhelmed with the rounds of narrative imagination about the 'encounter' and the 'exchange' that was going to happen soon.

4.2.2 Access and engagement

Once in Pakistan, I used e-mail and postal services to send research postings to the institutional and departmental heads of 15 PDCs. I made visits to six PDCs to submit my research postings to be displayed on staff notice boards. The research post, prepared in English and Urdu and printed on University of Tasmania letterhead, detailed the aims of the research, characteristics of potential participants, procedures of data generation, and my contact details (postal address, e-mail and a dedicated phone number). The eligibility criteria for my inquiry included tertiary teachers' geographic location (developing Punjab), minimum ten-year[31] teaching experience at undergraduate and postgraduate levels, leadership role (e.g. Assistant Professors, instructional or department heads, course coordinators) and mentoring or teacher education experience. I was asked by the PDCs to submit a list of questions that was intended to be used in the research meetings. The sharing of questions prior to the interview is deeply related to the cultural context/expectations in Pakistani educational circles. So, to give them an idea of what type of conversation I aimed to hold with my participants, I furnished them with the list of questions that I had prepared for my own help. However, I clarified and explained to them that the research meetings would follow a flexible conversational style where those questions would

[31] Study participants may not be classified as accomplished on the basis of years of experience or on the referrals of employers or peers. There is, however, a study that found evidence for the minimum "10-year rule" for professionals in order to reach a master level (Ericson, Krampe & Tesch-Römer, 1993). The study suggests: "Many characteristics once believed to reflect innate talent are actually the result of intense practice extended for a minimum of 10 years" (p. 363). See also, Ericsson (2006) and Richman, Gobet, Staszewski & Simon (1996).

act only as a guide for the researcher and not as structured or semi-structured interview questions needing accurate answers.

In total, from 21 PDCs, I received nine candidates who expressed their interest to participate in my inquiry. However, two candidates did not fit the eligibility criteria. These candidates did not give consent to the use of photographs and teaching observation in the data generation. There was one candidate who chose to withdraw after giving consent due to the worsening law and order situation in those days in Pakistan. Through a fortunate stroke of serendipity, one potential participant overheard us while I was busy conducting final checks with one of my participants at a local writers' café. She approached me and expressed her interest in me sending the research post to her college, too. She finally became a part of my inquiry once she received permission from her institutional administration. The six enrolled participants were furnished with the information sheets outlining my inquiry. A consent form was used to receive participating candidates' signatures and contact details confirming that they agreed to participate in the research.

4.2.3 Early negotiations

Narrative inquiry is a relational methodology (Chase, 2018; Clandinin, 2013; Polkinghorne, 1995) and engaging with participants during fieldwork is like 'walking [with them] into the midst of [their] stories' (Clandinin, 2006, p. 47). My epistemological position guided me how I must walk into their stories – 'walk' as a listening being (Connelly & Clandinin, 1990) and an interactive being (Clandinin, 2013), but not as an instrumental being that establishes a stimulus-response relationship. The clarification of this relationship was crucial. Dennis (2017, p. 112) identifies this praxis as 'intentional and personal interest' which reflects a genuine expression of embodied involvement in their lives and stories. That is how Dennis (2017) puts it, honouring their worlds and being thankful for to their disclosure.

Given that, I was conscious of the established norm within our Pakistani research culture that expects participants to remain objectively truthful and unemotively responsive in their participation. It was vital for my inquiry that my participants expand the size of their personal and professional canvas and address multiple spheres of their lives as teachers, mentors, parents and members of their communities. Following my epistemological beliefs, I was prepared to interact with my participants to portray their worlds as living, thinking and feeling

professionals rather than inflexible, mechanised, unattuned instruments in their environments. Moreover, the provision of multiple forms of 'field texts' (Connelly & Clandinin, 1990, p. 5) – conversations, observation, photographs and documents – required more than merely giving the informed consent. In practical terms, it required my participants to devise a workable time frame and strategy, to exhibit a sense of responsibility and commitment, and to share personal and social existential spaces with me as a researcher who was equally committed to playing a relational part in studying their experiences (Clandinin, 2013).

Nearly every participant, after their recruitment, raised numerous questions to seek clarification on researcher-researched relationship, types of information required, and research methods. Being an insider, I was expecting those questions and I was prepared. My participants expressed their liking for the relational, conversational data generation format; nevertheless, proposed that they be provided with a list of questions to (a) reflect and organise their personal and professional experiences, and (b) address the focus of each conversation fully and effectively. I complied with their request and provided them with the conversation questions that I had prepared for my own help. However, I clearly warned them – as I did to their institutional administration – that they would interact with the researcher in flexible conversations and not in question-answer sessions. This strategy proved useful for my participants to speak of their experiences at length and it is evident in their individual accounts too (Chapters Five to Ten).

4.2.4 The troubled times in Pakistan

The timing for the fieldwork – January to May 2016 – proved to be highly critical. A day before I took my flight to Pakistan, a tragedy[32] had unleashed at the Bacha Khan University, Charsadda, Pakistan. Four gunmen opened fire on students and teachers gathered at a ceremony at the University, killing 22 people and inflicting serious injuries to nearly 60. Then on 27th March, suicide bombing in a public park – a few hundred metres away from the University of Education in Lahore – killed 74 people and injured hundreds. This changed the entire landscape of Pakistani educational institutions – installation of barbed wires, watch towers, walk-through security gates, and stringent security measures made access to these institutions a tediously long and fraught process. This growing situation lead one of my participants to withdraw from my inquiry and two others to choose to reschedule their meetings. Initially I had planned an

[32] 20 January 2016

end-on-end participation – as I achieved with the first three participants – where I completed data generation from one participant before engagement with another participant, and so on. Looking at the fast-changing security situation at the educational institutions, instead of waiting before anything worse occurred, I altered the participant-engagement strategy – as reflected in the summary of the fieldwork in Table 4.2 in Section 4.2.6 – and made preparations to be open to concurrent engagement if the circumstances compelled. These proactive steps proved timely as situations arose where we had to reschedule our meetings and the revised timelines were such that I was meeting two participants on different dates in one week. This certainly was physically demanding due to travel, yet I was happy that the data generation did not stop and was accomplished to my satisfaction.

4.2.5 Methods

Outlined as follows is the combination of research methods – conversations, observation, photographs, and documents – that I used to generate data. I finalised this combination following suggestions from Connelly and Clandinin (1990, p. 5) about the forms of data or 'field texts' to build the 'sense of whole' through this narrative inquiry.

4.2.5.1 Conversations

I conducted three meetings – approximately 90 minutes each – with each participant to explore different aspects of my research question. These conversations – mostly in Urdu and Punjabi – allowed the research participants to elicit their thoughts on their personal and professional lives lived in pursuit of becoming accomplished professionals: experiences from that journey, attitudes formed, and approaches developed to their own learning. My conversation style – crafted to facilitate co-construction of an understanding – gave full control to my research participants to take a fairly wide latitude so that I could garner their reflections and interpretations.

The three conversations were separated from one another by a period of one to two weeks. This allowed my participants to contemplate their experiences and for me to prepare myself for the next meeting and to seek timely clarification on any gaps in the previous conversations. Seidman (2006) believes that providing an interval between research meetings results in emotional and intellectual connections by affording participants time and space to reflect upon their experiences and add details – cognitive and affective – to elaborate meanings. Despite

having piloted and improvised the processes of conducting research conversations, my style, demeanour and approach to seeking explanations kept evolving and deepening and immersing me into the interactivity and the reflexivity of the processes involved in conversational style of data generation. As indicated by Mason (2018) too, the relational, conversational interactions prove to be a creative, active, productive and whole-person involvement for researchers and participants. The immersive nature of these encounters were exactly akin to my methodological beliefs of a narrative inquiry. To maintain the flow of conversations, I followed Polkinghorne's (1995) suggestion: 'avoid suppressing or limiting their responses and encourage reminiscence of how and why something happened or what led to an action being undertaken' (p. 12). These conversations produced 'fruitful caches of information' (Baily, 2018, p. 96) to explore the research question.

The entire meeting was recorded on a digital voice recorder for each participant, with their permission according to the conditions outlined in their informed consent. Moreover, I created a detailed written record of their non-verbal communication including their body language, silence, hesitation and idiosyncrasy as data during their conversations. In some cases, keeping conversations to 90 minutes seemed delimiting or supressing participants' free flow of ideas, and in such instances, the conversations went over the time limit which, to Bailey (2018), is a common practice where unstructured conversational interviews are used. Instances where conversations took place with a delay of more than two weeks, I shared audio files of their previous meetings to refresh their memories of the experiences shared. At the end of each conversation, we had a brief discussion about the next meeting scheduled and its focus. The details of each conversation were entered into a data record sheet and the conversation files were kept in a password-protected personal computer.

4.2.5.2 Photographs and documents

I used photographs and documents to elicit information during the conversations.

1. Photographs: I used two types of photos: participant-generated/provided (major) and researcher-generated (minor) photographs. I followed Bach's (2007) strategy and gave control to my participants by providing them with the camera and camerawork tasks. Either before or after the first conversation, as time and place allowed, they took shots of their workplace and gave me the camera along with any photographs they had brought from their own collection for my inquiry. I recorded each of the photographs in the data

record sheets and prepared reflective notes for our discussion. When we met for our second conversations, I invited participants to speak about those photographs and their significance to their professional lives. Overall, the purpose of photographs was to visually capture the realistic view of participants' physical site conditions, built learning spaces, conceptual and physical artefacts, and the description of elements which otherwise was not easy to reduce to language (Mason, 2002). With photographs, it proved relatively easier to illustrate 'what it might be like to live that life' (Prosser, 2011, p. 484). Any photographs that I had generated (e.g. during teaching observation) were presented before the participants to choose and those they selected, were brought to discussion to elicit meaningful conversations. In addition to the main use of photographs as an elicitation device, my participants were provided with the opportunity to choose the photographs that they liked to appear in their narratives. These were separated out and the participants were asked to write their captions.

2. Documents: Similar to the process used for photographs, participants brought documents with them, such as, diaries, journals, newspaper clippings, policy papers, course outlines, and teacher development curricula to elicit discussion. These documents as an elicitation device produced highly useful information during conversations. As some authors (e.g. Atkinson & Coffey, 2004; Bowen, 2009; Mason, 2000) contend that documents, if used wisely, can reveal thick description of events which conversations or interviews may not uncover. The documents shared, in my inquiry, during our conversations, provided strong supplementary support to participants' descriptions of their experiences, and thus, helped to create a stronger picture of their processes of becoming. During conversations participants frequently referred to their documents to explain different aspects of their teaching and developmental lives. Particularly during the post-teaching observations, documents were used heavily to illustrate their teaching beliefs and how they were demonstrated in their teaching. The documents that four of my participants – Imtiaz, Hussain, Irfan and Zaynab – permitted to be used in their narratives were separated out and they were asked to write their captions which were recorded in the data record sheet. There were two participants who chose not to allow their documents to appear in their narratives. Overall, the use of documents proved to be highly useful method to elicit meaningful discussions and to seek timely clarification on numerous facets of participants' professional knowledge, skills, and dispositions.

In brief, the primary function of the visual materials – photographs and documents – as elicitation devices was well met and generated significant amounts of data that facilitated the construction of their narratives. Particularly, photographs emerged as a creative form of data in the narratives and generated a 'thick description' (Gibson & Brown, 2009, p. 8) of my participants' workplace cultures, contextual realities, and the conditions within which they function.

4.2.5.3 Teaching observation

After the second conversation with each participant, a teaching or classroom observation was undertaken. Consistent with my epistemological beliefs, the selection of observation as a method added another dimension of my participants' social world, including their daily interactions, routines and behaviours with their students, their professional setting and learning spaces. Since 'not all knowledge is articulable or recountable' (Mason, 2002, p. 85), observation as a method and the written fieldnotes as data complemented my conversations in many ways. For example, I witnessed the practical demonstration of my participants' statement of their teaching beliefs in their authentic setting. 'Flexibility', 'rigidity', 'constraints' and 'affordances' were mere words until I witnessed them defining the limits for my participants and their lives. Before conducting the teaching observation, my participants' respective students were given the opportunity to opt out if they liked, and those who did, my participants organised make-up classes for them later. To record my observations, I took notes that were 'detailed, non-judgemental and concrete descriptions' (Marshall & Rossman, 2014, p. 98) of the teaching practice, which were then discussed with my participants. This allowed me a good departure from the observation phase and an immediate reflection on practice to grasp the nuances of practice involved in that encounter.

4.2.6 Debriefing and departure

During the fieldwork in Punjab, I remained in contact – through e-mails and Skype – with my research supervisors located at the Newnham Campus of the University of Tasmania and briefed them on a monthly basis about the developments in the fieldwork. At the completion of each data generation phase, I transferred all forms of data – audio files and scanned copies of the paper data – into my personal password protected computer and in the cloud storage, 'My Site', an online storage system from the University of Tasmania. Once the fieldwork was completed, I debriefed with each of the research participants either in person or over the phone

as per their availability. During these meetings (Table 4.2), we discussed various aspects of the fieldwork: the quality of the data generated, the impact of the data generation on us, and their contribution to developing an understanding of their experiences. I also reiterated how they would be contacted again for the review of the data transcripts, their individual accounts and the fictionalised 'dialogic narratives', and for the sharing of the final outcomes of the study. These debriefings provided me with an opportunity to formally thank my participants for their contribution through time, energy and information to the research, and, for their hospitality, kindness and graciousness offered to me. During the data analysis phases, any copies made from the original data, like, conversation transcripts, print-outs of photos and documents, constructed narratives and so on, were kept in my personal locked filing cabinets in room A008 at the Newnham Campus of the University of Tasmania and at my home office – my reflective and creative space (Appendix I).

Table 4.2: Summaries of the research meetings – from my research journal – (adapted from Paulus, Woodside & Ziegler, 2010).

Immersion	Meeting date, 2016	Events
	5 January	*Received an expression of interest from **Imtiaz** and received his informed consent.*
IM-1	25 January (participant 1)	*Conducted first conversation with **Imtiaz** at his College.*
IM-2	01 February	*Conducted second conversation with **Imtiaz** at his College**.** He showed me round his educational facilities followed by a discussion on generated/provided photographs and documents.*
	05 February	*Received an expression of interest from **Hussain** and received his informed consent.*
	05 February	*Conducted **Imtiaz**'s teaching observation. We sat together for a brief discussion on his teaching.*
IM-3	08 February	*Conducted third conversation with **Imtiaz** at his parents' house. We had a discussion on photographs and documents.*
	10 February	*Received an expression of interest from **Muneera** and received her informed consent.*
H-1	15 February	*Conducted first conversation with **Hussain** at his College.*

	(participant 2)	
H-2 Reschedule	22 February	*Due to changing law and order situation, the entry to **Hussain**' College proved to be a long process. This delayed our meeting. We sat for the second conversation and discussed a few photographs and documents that he had provided.*
	23 February	*Received an expression of interest from **Irfan** and received his informed consent.*
H-3	27 February	*For the third conversation, **Hussain** proposed to have the teaching observation and the conversation on the same day to avoid any delays. I observed his teaching session in the morning and conducted his third conversation in the afternoon. Discussed his teaching and few more photographs and documents that he had provided.*
M-1	28 February (participant 3)	*Met **Muneera** at her home for her first conversation. Had a discussion on a few photographs that she had provided.*
M-2	08 March	*Conducted second conversation with **Muneera** at her department. Collected and discussed photographs about her projects and learning forum.*
M-3	14 March	*Conducted **Muneera**'s teaching observation. Muneera showed me round her educational facilities. Met again in the afternoon for her third conversation.*
IR-1	18 March (participant 4)	*Visited **Irfan** at his home-office for our first conversation. Took a few photographs of his journals and his learning spaces. Irfan presented a few photographs of his early schooling.*
	18 March	*Received an expression of interest from **Najma** and received her informed consent*
	21 March	*Received an expression of interest from **Hadiya** and received her informed consent.*
IR-2	25 Mar	*For the second conversation, **Irfan** took me to his Madrassah school for his second conversation. Took a few photos of his learning spaces.*

	26 Mar	*Received an expression of interest from **Zaynab**. Since I had already met the required number of participants, we both decided that in case of any withdrawal or unforeseen circumstances, Zaynab would be invited to join the study.*
	27 Mar	*A terrorist attack in Lahore, Pakistan killing scores of people.*
Withdrawal	28 Mar	*Received a call from **Hadiya** to choose to withdraw from the research due to the worsening law and order situation.*
	29 Mar	*I contacted and invited **Zaynab** and received her informed consent.*
Cancelation	29 Mar	*Received calls from **Irfan** to temporarily cancel the data meetings due to the security reasons.*
Reschedule	29 Mar	***Zaynab** contacted and warned that her scheduled meetings might have to be rescheduled.*
N-1	04 Arp (participant 5)	*Contacted **Najma** to verify if she too had a need to revise her meeting schedule. Najma confirmed as no change, however, requested that I come to her home-office instead, where I conducted her first conversation.*
Z-1	07 April (participant 6)	*I conducted **Zaynab**'s first conversation at her office. Had a discussion on provided photographs.*
	07 April	***Irfan** called and was still finding it hard to take permission for my presence on campus, in classroom.*
N-2	11 Apr	*For the second conversation, I met **Najma** at her College where we had the conversation and later a discussion on a few of the photographs.*
Z-2	14 Apr	*I met **Zaynab** for her second conversation at her home. After the meeting, we had a discussion on documents and photographs.*
Cancellation	18 Apr	***Najma** requested to cancel the meeting for our teaching observation and conversation due to her personal need.*
	21 April	*Conducted teaching observation of **Zaynab**.*

Z-3	28 April	*Conducted last conversation with **Zaynab**. For this meeting, I asked her too if she needed to hear previous audio files of our conversations which she did not find needful.*
	06 May	*Conducted **Najma**'s teaching observation. Had a brief discussion afterwards about her teaching.*
	09 May	*After a long wait, **Irfan** gave his availability. Conducted **Irfan**'s teaching observation.*
N-3	12 May	*Conducted last conversation with **Najma**. I shared with Najma the audio files of her previous two conversations for her preparation.*
IR-3	16 May	*Conducted last conversation with **Irfan** and discussed his teaching and had a reflective conversation on photographs and documents. On his request, furnished Irfan with the audio file of his previous two conversations to refresh his memory on his so-far told story.*
	17-20 May	*Conducted debriefing with each participant. Discussed how and when I will contact them for member checking.*

Key: H = Hussain; IM = Imtiaz; IR = Irfan; M = Muneera; N = Najma; Z = Zaynab

4.2.7 Data analysis

My data analysis involved both, narrative analysis and analysis of narratives (Figures 4.1 and 4.2). These data analysis processes involved 'field work', 'head work' and 'text work' (Van Maanen, 1995, p.4): as a listener and observer, as a contemplative and reflective self, and as a transcriber, translator and writer of the participants' voices (Bailey, 2008, 2018). As illustrated in Figure 4.2, I achieved these analyses through two interconnected phases:

1. In the first phase, *narrative analysis* (Section 4.2.7.2), I involved Polkinghorne's (1995) narrative reasoning and Clandinin and Connelly's (2000) '*three-dimensional narrative inquiry space*' to construct six narratives. Each narrative was organised in three parts as past, present and future, a structure adapted from Brady (1990). These narratives have been presented in Chapters Five to Ten.

2. In the second phase, *analysis of narratives* (Section 4.2.7.4), I involved Polkinghorne's (1995) paradigmatic reasoning to identify patterns and themes from the individual narratives and the left-out data in the first stage. To report the emerging themes and to facilitate the drawing of conclusions, I conceived and developed fictionalised 'dialogic narratives' – a unique and a creative way to data analysis and reporting. The emerging themes have been reported in Chapter Eleven.

Figure 4.1: Data analysis stages.

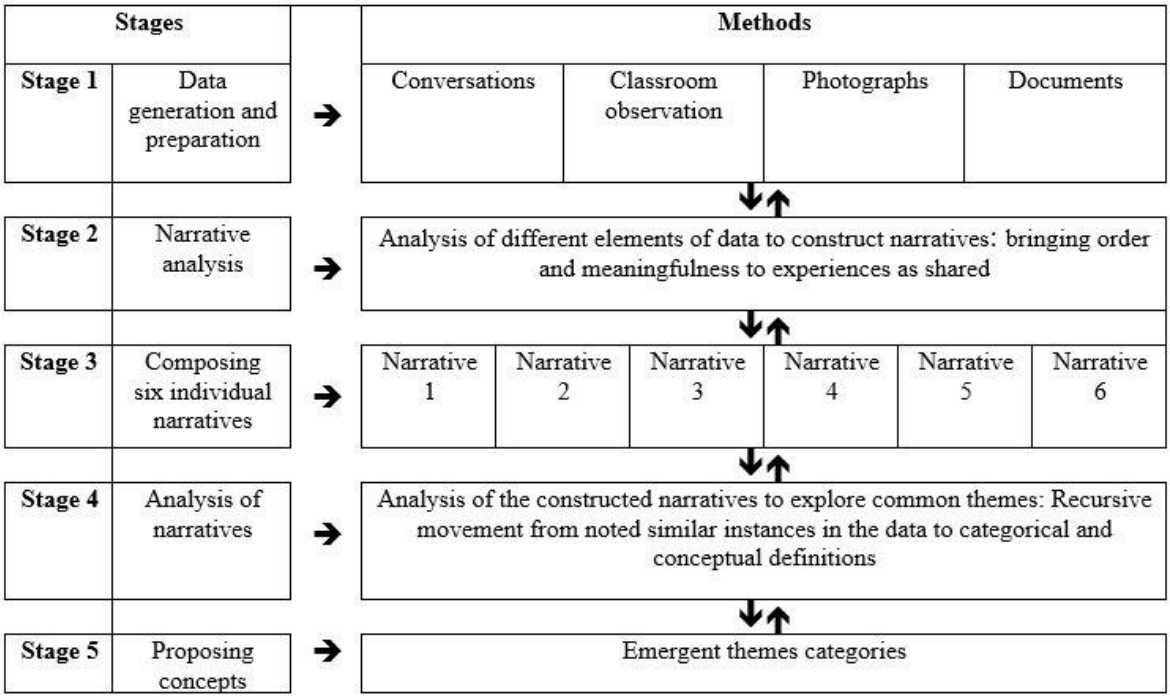
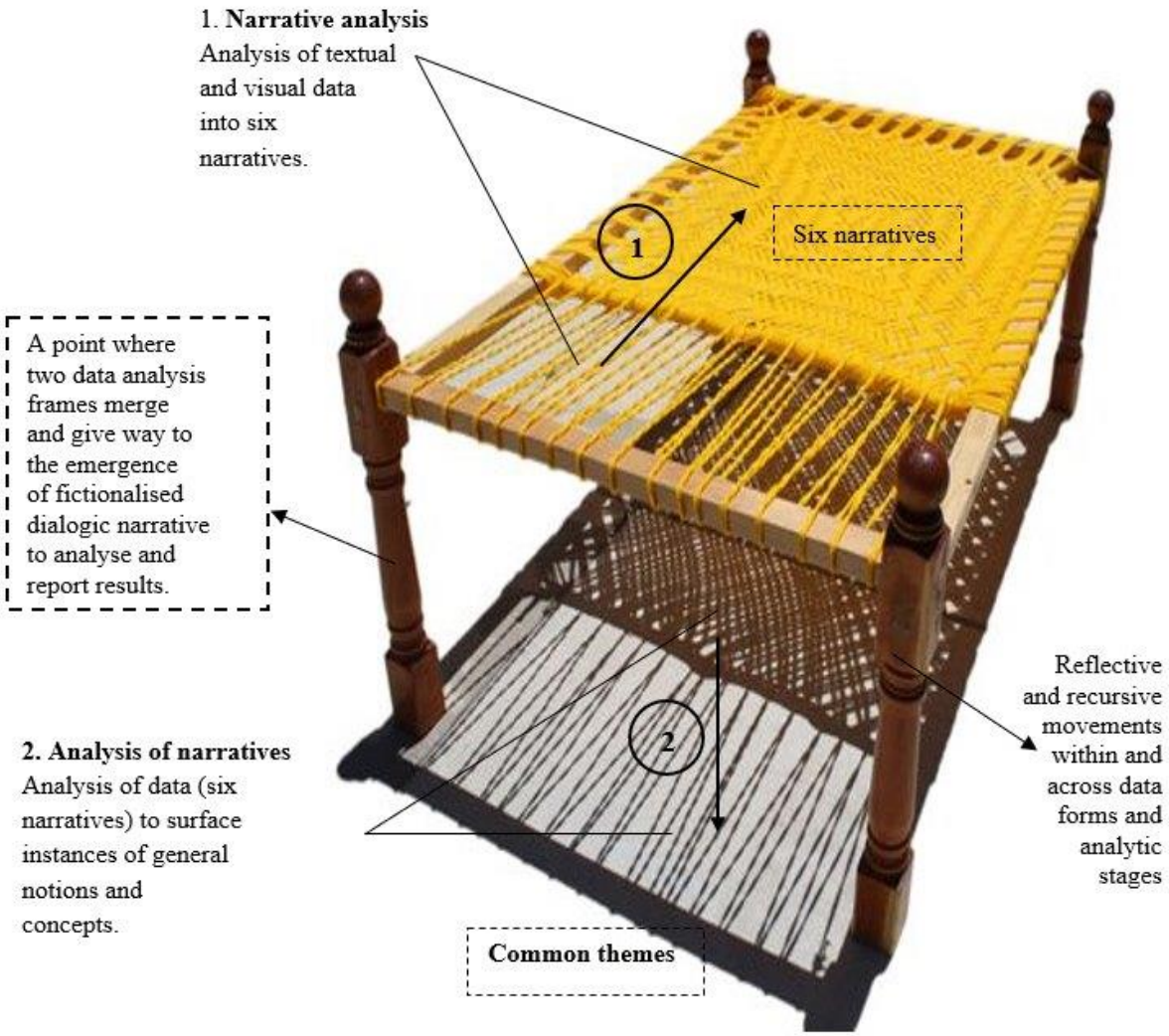


Figure 4.2[33]: Correlation between Polkinghorne's (1995) narrative analysis and analysis of narratives in my inquiry



4.2.7.1 Member checking – First layer

Before conducting these analyses, pre-data analysis measures were taken. The data generated through multiple methods were transcribed verbatim (Urdu and Punjabi) and, where needed, minimal editing was done to add conversational flow to the written text. The data were logged according to its type and occurrence. The participants were provided with an opportunity to

[33] *Manji* or *Manja* (*Charpai*) is a traditional woven bed commonly used in the Sub-Continent. It is made of ropes of cotton, natural fibres and palm leaves woven around wood frames in diagonal patterns. In its symbolic and cultural representation, it denotes domestic convenience, self-reliance, local art, socialisation, and even a stretcher to carry the sick or even rescue people during floods.

read the transcripts and edit where necessary. The participants availed this opportunity and made minor editorial changes which were not more than 5% of the transcripts.

4.2.7.2 Narrative analysis

Once the data were ready – transcribed and member checked – the process of narrative analysis started. The purpose of narrative analysis was to produce six independent narratives by analysing and synthesising the data rather than a separation of it into its constituent parts (Polkinghorne, 1995). I accomplished narrative analysis in three stages.

1. The *first stage* of analysis had already begun well before I started examining the data. During my fieldwork, I had generated detailed, reflective, site summaries in my research journal that explained what I knew about the sites, the participants, what was still to be pursued, the robustness of the data generated, and the preliminary reflections and interpretations of the data (head work). During the preparation of transcripts, I generated reflective memos about ideas or concepts and their relationships with the focus of my inquiry. This was followed by thorough reading and re-reading of the transcripts. The use of inductive coding, memoing and flow charts helped to sort out my findings and elicit broad understandings about different elements of my participants' experiences.

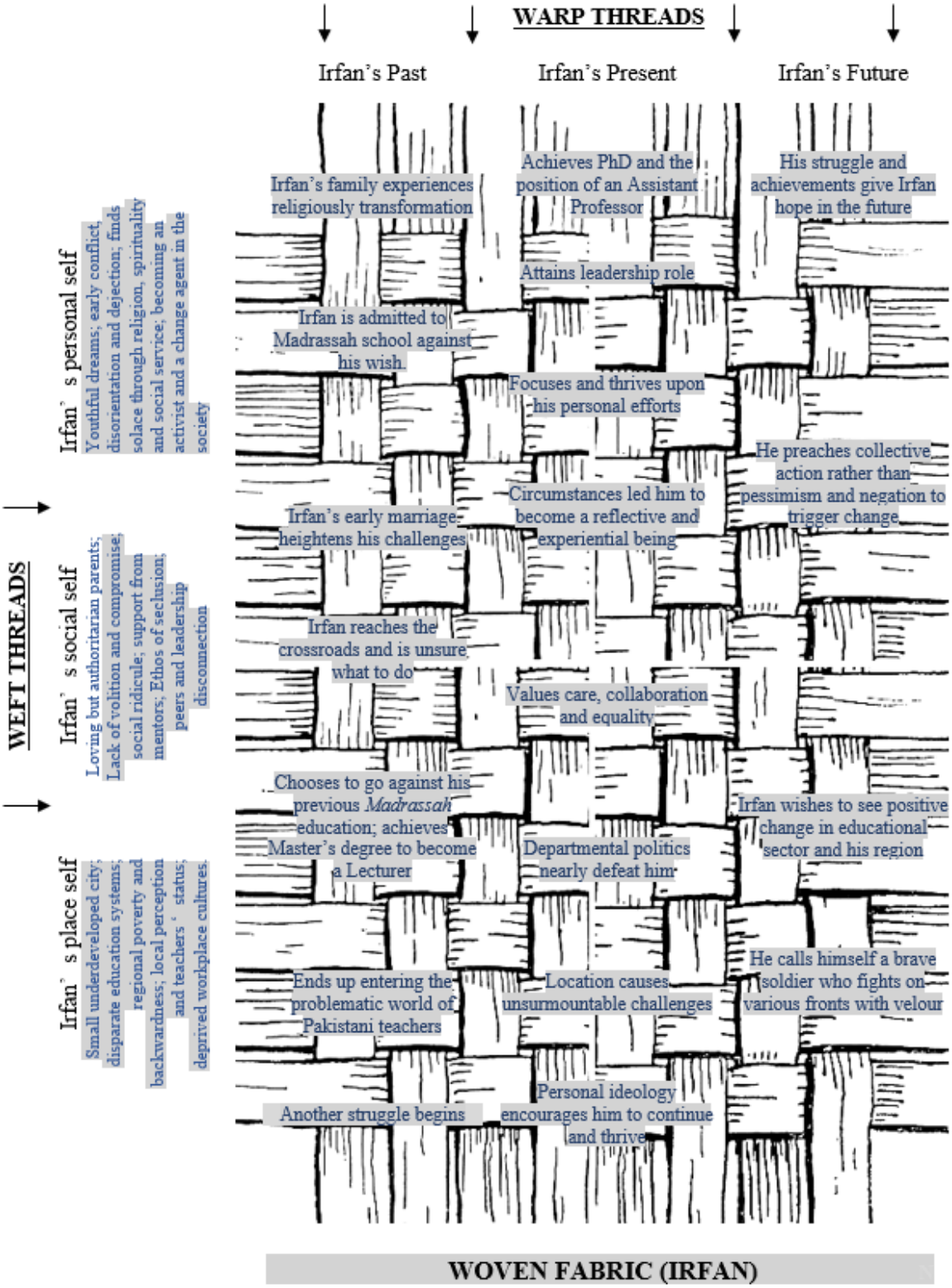
2. In the *second stage* of analysis, I started relating events and actions to one another and gradually configuring them to facilitate the advancement of a story. The retrospective configuration of events and actions started linking the past with their present, and the recursive and analytical movements between different elements of data established conceptual and temporal links. Sequencing and grouping of these links temporally as past, present and future created a story. For example, looking at Irfan's narrative (Figure 4.3) and moving from top to bottom in the figure, this stage of narrative analysis had rendered Irfan's story the requisite timeline of events. That is, the plot of the story had not come to life yet: the emphasis on causality or inter-connectedness was missing.

   Next in the *second stage* of analysis was the application of Clandinin and Connelly's (2000) 'three-dimensional narrative inquiry space' to introduce plot to the narrative under construction. This stage involved four movements:

a. First, the 'personal or inward' movement allowed me to see my data for my participants' internal conditions to highlight their identity, beliefs, intentions and feelings.
b. Second, through the 'social or outward' movement, I studied my participants' existential conditions, that is, their socio-cultural and historical environments that located, surrounded and influenced them and their practice.
c. Third, for 'situation and place' movement, I explored the data by locating it within my participants' contextual realities to understand their 'own' truth within their natural setting.
d. Fourth, the 'backward and forward' movement, finetuned the temporality – past, present and future – of events and actions for the final story.

These movements inside the stories and across the amassed data informed me about which items were critical for the construction of narratives. There were plenty of data that were omitted. The left-out data did not 'contradict the plot' of individual accounts but were not 'pertinent to the development of the narratives' (Polkinghorne, 1995, p. 16). The left-out data were separated and stored for my later use in the analysis of narratives. For example, reflecting on Irfan's narrative again (Figure 4.3), this stage of narrative analysis introduced the weft threads (personal, social and place) to the chronologically sequenced events of Irfan's narrative (warp threads). The weft threads, introducing plot to the narrative, provided the rationale and informed why a specific list of events belonged together and what the chronological timeline was ultimately meant to communicate. Thus, Irfan's narrative (Chapter Eight) through its emplotted narration – the conflict, the compromise, the renewal – painted the picture of his becoming as an accomplished tertiary education teacher.

Figure 4.3: Application of 'three-dimensional narrative inquiry space' on Irfan's data.



3. The *third stage* chiefly involved writing (text work). I interlaced 'warp' and 'weft' threads to weave the narratives. The 'loom' that provided structure to my narratives was Brady's (1990) framework for organising and learning from memory, a tool to facilitate adult learning by remembering events (past), bringing order to them (present) and imagining possibilities (future). Brady's framework (1990) introduced an interconnected rather than sequenced plot to the temporal aspects of my individual accounts where information was structured not to reveal 'what was', 'what is' and 'what will be', rather it was to understand the present by remembering the past and analysing the past-present relationship to envision the future. These multiple selves of participants characterised by time, place and developing perspectives were the hallmark of this narrative telling. Thus, through the inter-connected 'remembered, ordered and imagined' (p. 44) movements, this 'loom' allowed 'shedding', 'picking' and 'beating'[34] of the data to weave the story fabric. The warp threads were separated into two layers to allow the weft threads to traverse or pass through the 'shed'. Simultaneously, the temporality of events and their influences on every passing and approaching event caused every new thread to be pushed into the already woven fabric. The narrative was woven (Chapters Five to Ten).

   Next in the third stage, the woven narratives were introduced with three more features: voice and textual representation, silence and translation. I turn to these details next.

   a. *Voice and textual representation:* I composed these narratives in first-person and third-person voice. The justification for the use of first-person in qualitative research has long been defended as 'essential' by Hitchcock and Hughes (1995): 'Since qualitative researchers take the re-representation and re-construction of social reality very seriously, the use of first-person narrative style may not only be justifiable, but essential' (p. 338). Polkinghorne (1997) suggests that 'in the narrative research, researchers speak with voice of the storyteller rather than the impersonal voice of the logician or the arguer' (pp. 15-16).

      The first-person voice – presented in 'Calibri' font – was used to represent participants narrating their experiences as remembered past, ordered present, and imagined future (three parts of the narratives). These parts, in the narratives, were

[34] 'Shedding': separating the warp threads into two layers to form a shed. 'Picking': passing the weft thread through the shed, which traverses across the fabric, through the shed. 'Beating': pushing the newly inserted weft into the already woven fabric.

labelled with post nominal thoughts (caption,) representing the dominant idea running in the narratives. For example, in one narrative, the post nominals, 'the tree, the flower, and the fruit' were used to represent my participant's past, present, and future.

A mix of first and third -person voice – presented in *'Time New Roman' (italicised)* font – was used to represent my reflective voice in these narratives. My reflective voice, punctuating three parts in the narratives, served multiple functions: to open narratives, narrate my fieldwork experiences, provide reflexive mediation, offer insight into participants' lived-in spaces, bodily expressions and emotive reactions, and introduce a transactional space to conduct meaning-making.

To enable my reflective voice in these narratives, I had kept a good record of my participants' details in my research journal: their nonverbal language and cues, including personalities, body language, mannerism, and choice of devices to show hesitation and silence. These journal records enriched my narratives with authentic fieldwork observations and experiences. For example, the constructed narratives tell how Imtiaz and Muneera looked like when I first met them: *a tall, well built, middle aged person with a sharp look and observant eyes* (Imtiaz); *a woman, clad in white jeans with a head wrap and a pair of thick turquoise glasses, approached me* (Muneera). The spatial outlooks of my participants:

> *He took me to his personal study, a spacious room with one wall occupying a floor to ceiling shelving unit overflowing with his personal collection of books. The sound of traffic, horns, and people walking and talking filtered through the open window.* 'Sorry for this disturbance, but that 'rhythm' is part of my life, and have never looked to escape it', *Irfan pointed out to me.* (Irfan)

Even as minor details as: *She passed a cup of tea towards me with her paint-smeared fingers and quickly thumbed through a swatch book to look for her notes* (Zaynab).

b. *Silence:* At places in my narratives, I used three dots **…** to indicate the silent moments my participants experienced during the data generation. For example: I felt totally numb … paralysed … and when I tried to run … I felt as if I was bolted

to the chair where I was sitting… [Najma]. 'Silence' helped my participants in many ways. For example, during recollecting and reordering their remembered selves to convey meanings, giving expression to their emotions, pausing to re-enter conversation, leaving thoughts open-ended and moving on, expressing cultural hesitation, shyness and reluctance, or even during moments when they were carried away, stopping to recall the lost thread of the conversation. I felt these silent moments added constructive and authentic impact to their narratives and revealed moments where words began to fall short, and bodily expression dominated in order to convey the meanings. Mazzei (2003) contends that silence is not to be overlooked or dismissed as 'failure' but rather to be carefully examined 'to create processes or strategies that will serve to facilitate our hearing the voices within the silence' (p. 360). I followed an 'embrace (silence or silent moments) rather than avoid' strategy and considered 'silence as a valuable data' (Bengtsson & Fynbo, 2017, p. 33).

c. *Translation and the source language:* At this stage, the six narratives were translated into English. Since I belong to my participants' Punjab and know my participants' languages (Urdu and Punjabi), I did not find it extremely challenging to do the translation. My experience of translation matched van Nes, Abma, Jonsson, and Deeg's (2010) findings that 'with participants and the main researcher speaking the same language, no language differences are present in data gathering, transcription and…analysis' (p. 316).

In preparing translations of these narratives, I took good care to achieve conceptual and linguistic coherence between source languages and the English language without losing meanings in the translation process. However, where conceptual, cultural or linguistic matches were not found in the English language, I used the source language through consultation with the participants. For example, in Imtiaz's narrative, a cultural term, ***chhinj***[35]*,* was retained. The closest explanation of this term available in English language – 'the art of presenting reasons for accepting a conclusion' – did not capture its true cultural meaning and significance.

[35] /ʧɪnʤ/

> Another cultural term, *khido*[36], was retained for it conveys far more than what I found from its literal translations in English: 'a ball made from cuttings of cloth.' This literal translation could not have appreciated the phenomenon – 'necessity drives innovation' – associated with this term. There were instances, however, where lexical matches were available in the English language (e.g. *kissa goi*[37] as storytelling), but participants preferred the use of source language instead to convey personal or cultural significance associated with them. The words from the source language – Punjabi and Urdu – were shown in italics with their phonetic transcription and meanings in the footnotes. To assist my readers, I have made available the International Phonetics Alphabet (IPA, 2015) chart in Appendix K.

4.2.7.3 Member checking – Second layer

The six individual narratives were sent to the participants to examine the authenticity of their experiences as shared and subsequently represented by me, the researcher. The participants suggested minor changes which were mostly related to the sequence of events and, at places, time and place corrections. There were two cases – Irfan and Zaynab – who requested to replace some of their documents with detailed descriptions instead. Following the conditions outlined in their informed consent, I complied with their request. Moreover, the participants were also asked to suggest pseudonyms for their individual accounts. Once the feedback from the participants arrived, these narratives were modified accordingly to achieve congruence with the perceived realities of my participants in their context.

4.2.7.4 Analysis of narratives

Analysis of narratives was conducted to inductively derive 'common themes or conceptual manifestations' (Polkinghorne, 1995, p. 13) from the narratives. To initiate this process, I analysed the six individual narratives and the left-out data that I had not used in the narrative analysis. As illustrated in Figures 4.1 and 4.2, the overall analysis of narratives took this shape:

1. A thorough examination was conducted of the data (narratives including the reflective memos, codes, flow charts, summaries and interpretations made during narrative analysis, filed notes and the left-out data). Significant sections of text were identified

[36] /kʰɪduː/
[37] /kɪsə gəɪ/

from the data, assigned with codes, and catalogued as they related to a broader theme or issue in the data.

2. The initial higher order coding of the data inductively developed five broad classifications of the data, namely: context, knowing, inspiration, practice and disposition. I used these five higher order codes as baskets (Marshall & Rossman, 2006) into which relevant segments of text were to be placed.
3. More specific and lower order codes were generated to identify significant phrases and statements pertaining to participants' specific experiences from the data. These lower order codes were extracted from the data, labelled with their key ideas and were placed into their relevant baskets.
4. To attain qualitative richness of participants' experiences, extracts marked with the lower order codes were further examined to evaluate their specificity, explicit boundaries and redundancy. Where needed, these extracts were sub-coded in as many different types of ideas as they fit and as many times as considered relevant.
5. Extensive memoing were created to record insights, puzzles, categories, striking events, and emerging impressions and explanation providing basis of themes across the data set.
6. I designed a semi-fixed style grid – like Miles and Huberman's (1994) style grid – with participants on the top and the five higher order codes along the side (Appendix J). The grid or matrix was designed to display relationships between participants' experiences and ideas beyond the linear template. The segments of text from the baskets were entered onto the grid. Aligned with my methodological assumptions in my inquiry, I kept the grid style flexible to accommodate the inductive emergence of the salient points and issues.
7. To highlight common elements and their frequency in the data, I used colour coding: yellow, green, pink and orange to explore dominant, major, half, and minor or unforeseen experiences respectively. Where needed, I drew polylines on the grid to bring together components or fragments of ideas or experiences.
8. I identified the themes when patterns were formed from four (major) or more (dominant) similar experiences. Subsidiary themes arising from patterns of fewer than four were considered when they were directly relevant to the inquiry.
9. Twenty-four themes developed which were brought to a further review. Some themes collapsed into each other and some were broken down into separate themes. This reduced the number to twenty themes (Table 4.3). Each theme was defined and named considering how each theme fits into the overall understanding of my participants' experiences. I made it sure that the words of participants were used in naming the themes.

The emerging themes (Table 4.3) were reported in Chapter Eleven, Section One as findings and analysis ('dialogic narratives').

Table 4.3: Emerging themes

1. Limitations, norms and agency	11. Transmissive, developmental and reformist pedagogies
2. Local perceptions and teachers' work and status	12. Student intake, resistance and communicative pedagogies
3. Mentors, role models and memories of experience	13. Voice, action and inquiry
4. Early burnout, frustration and disillusionment	14. Power, partnership and accountability
5. Absence of communication, leadership and system	15. Equity, justice and growth
6. Metacognitive, reflective and experiential stances	16. Creativity, sufficiency and synergy
7. Inadequate Resources, spaces, support and synergy	17. Local knowledge and capacity development
8. Adversity, courage and creativity	18. Guidance, linkages and career counselling
9. Fear, favouritism and politics	19. Belonging, values and beliefs
10. Incentive, goodness and growth	20. Personal, social and occupational selves

10. Further contemplation and analysis of the emerging themes – reported as the fictionalised 'dialogic narratives' – brought meaning and coherence to the generated theme categories. The emergent themes were discussed in Chapter Eleven, Section Two in the light of the conclusions drawn from the investigation of the original scholarly literature (Table 3.2). This facilitated the drawing of conclusions and concepts. The results of this inquiry, well grounded in my participants' experiences, were written. These results, worthy of further exploration, were a true reflection of my research participants' struggles involved in their process of becoming accomplished tertiary education teachers within their natural setting.

4.2.7.5 Reporting: Fictionalised 'dialogic narratives'

The emerging themes (Table 4.3) were reported as the fictionalised 'dialogic narratives' (Chapter Eleven, Section One). One of the characteristics of qualitative research design is that

it is emergent. Thus, while the researcher will have a clear aim and process in mind at the time of design, it is common for the research design to be modified as the study unfolds. In my case, I modified my original data reporting as a result of recent developments in narrative inquiry. The presentation of the research findings in 'dialogic narratives' form was completely an inductive outcome of my growth in the project and thus was not planned in the initial research plan. Relevant exemplars of introducing dialogic narrative as a facilitation to data analysis are rare and only recently available. Only in 2017 did an article (Caine, et al., 2017) appear in arguably the world's leading qualitative research journal (Qualitative Inquiry) co-authored by, arguably, the world's leading narrative inquirer in the field of education (Professor Jean Clandinin). In this article, Caine, et al. (2017, p. 215) explore the three purposes of fictionalisation in narrative inquiry: (a) protection of the identities of participants, (b) creation of distance between ourselves and our experiences, and (c) a way to engage in imagination that enriches inquiry spaces and research understandings. The 'dialogic narratives' in my inquiry are built on the third purpose: "Creating 'As if' Worlds" (Caine, et al., 2017, p. 2017). Taking inspiration from this, I have conceived and developed a novel and cutting-edge technique: fictionalised 'dialogic narratives' to report the findings in my inquiry. My premise in using 'dialogic narratives' is that if narrative inquiry is marked by its emphasis on relational engagement between research participants and researchers to generate data (Clandinin & Connelly, 2000), I propose that the route to its cultivation of multiple realities during data analysis phases must also pass through a relational engagement. Caine, et al., addressing their third purpose, contend that:

> In this purpose for fictionalising [Purpose 3: Creating 'As If' worlds], we see that fictionalisation can be understood as analysis in another manner, creating another layer to deepen awareness. Although this purpose of fictionalising is no less reliant on field texts, it provides a way for researchers and participants to understand their experiences in new ways, in different contexts. For us, this third purpose is closely linked with imagination. (pp. 217-218)

Caine, et al. (2017) use several studies to explain their notion of "Creating 'As If' Worlds" to strengthen the process of meaning making in learning and teaching. The first study (Paley, 1992) creates an imagined 'as if' world that follows the story of a Magpie, excluded from its flock. This story represents a real-life classroom setting where certain students are excluded from the rest due to a multitude of contrasting behaviours and differences. This instils a literary and behavioural gap in the excluded students who, for instance, feel victimised by teachers and

peers alike. Through its fictionalised setting, this character displays an opportunity for teachers and students to consider what it means to be lonely and not a part of things. The second study (Sewall, 1996) conceives the character of a legendary sea monster, Galupiluk, who captures children when they wander out onto glaciers. The author uses this fictionalisation as a metaphor to represent the reality that students experience on a day-to-day basis. The glacier is the unknown territory that gives a child the opportunity to explore the creative realms of their minds and expand on their self-development and individuality. When a child ventures out into the treacherous but welcoming unknown, the mythical creature – or in this case a teacher or a classroom atmosphere – stunts the student's ability to self-reflect, create their own ideas, and work on finding an answer to a problem. By embodying children's experiences through fictionalisation, the author attracted teachers to consider what children experience when we make them feel alone in classrooms.

The Pakistani educational context, due to its unique ground realities, is relatively less familiar with the relational engagement to teaching and research. Teachers operate in environments that are 'unsupportive, work with leadership that is commanding, and live with colleagues who are too burdened to take the time to reflect upon their experiences or to extend any emotional, social or practical help to their colleagues' (Chaudary, 2009, p. 4). This technique – fictionalised 'dialogic narratives' – allowed me to introduce an imaginary space in my inquiry in which my research participants gathered to discuss and explore the emerging themes and elicit the drawing of conclusions and concepts. Through the use of imagination or fictionalisation, I have endeavoured to provide my readers with insights into (a) what it means to be learning-deprived and not a part of learning-enriched environments, and (b) what it means to have an ethos of cooperation, collegiality and collaboration for mutual development and growth.

4.2.7.6 Constructing the fictionalised 'dialogic narratives'

To compose the dialogue, I categorised the emerging themes (Table 4.3) under five parts of the dialogue: context, knowing, inspiration, practice and disposition. For each part of the dialogue, I used:

1. Significant phrases and statements revealing my participants' voices, feelings, actions and meanings pertaining to the emerging themes.
2. My summaries and interpretations made about the participants' experiences.

3. Fieldnotes, such as, participants' nonverbal language and cues, including personalities, body language, mannerisms, and choice of devices to show hesitation and silence.

I referred to Ellis et al.'s (2017) style of writing academic dialogue for my guidance in writing this dialogue. I composed the dialogue in the first- and second-person voice presented in 'Calibri' font. The first-person was used to represent the participants' and the researcher's selves. The use of second-person was used to blur the boundaries between the participants and the researcher in order to enable them to become collaborators, narrators and interpreters of events to bring to surface the deeper meanings locked in my participants' experiences. This relational engagement – the hallmark of narrative inquiry methodology (Clandinin & Connelly, 2000) – allowed the co-construction of realities about my participants. Each participant in the dialogue was given an opportunity to respond, relate to, expand and clarify others' responses, and express appreciation where she or he liked. I used my field notes to incorporate my participants' unique communication style, including their body language and hesitation devices, such as, fillers and silence. I mainly acted as a motivator and facilitator, and, in places, I forwarded my opinion too. The fictionalised 'dialogic narratives' gave way to weaving together different strands of the emerging themes to create a complete picture of my participants' experiences in relation to the focus of my research question.

4.2.7.7 Benefits of the fictionalised 'dialogic narratives'

I achieved these benefits from the fictionalisation:

1. The data analysis phases most often remain hidden and solely in the researchers' control. The fictionalised 'dialogic narratives' symbolised and made apparent the reflective, contemplative and recursive interaction that occurred between my data and myself during the data analysis phases.
2. In traditional qualitative research reporting, the researchers allow the participants to speak for themselves by using participants' quotations in their writing (Creswell, 2007, p. 182). However, the fictionalised 'dialogic narratives' provide a step forward to make central the voices of research participants. That is, using this approach, I raised my participants to the centre of reporting research where they, in an imaginary space and using the first- and second-person voice, conducted meaning making processes to facilitate the drawing of conclusions and concepts. This way of data reporting is congruent with relational narrative inquiry methodology.

3. It introduced another layer of member checking and strengthened the process of co-construction of realities pertaining to my participants' experiences of becoming accomplished.
4. It presented my study findings in an artful way. It creatively interwove researcher-participant relationship to inquire more colourfully and deeply into data.
5. This approach to data reporting adds symbolic importance to my inquiry. Through using fiction or imagination, it gave physical form to my participants' repeated expression of their desires to establish an ethos of sociality and collegiality as a powerful format of learning within their contexts.

4.2.7.8 Member checking – Third layer

Once ready, the parts of the fictionalised 'dialogic narratives' were shared with the respective participants to check how accurately and effectively they portrayed the experiences they had shared. The minor changes that my participants suggested were introduced into the dialogue.

Thus, the six individual narratives along with the fictionalised 'dialogic narratives' – co-constructed by the researcher and the participants – presented my participants' lives in their fullness. I plan to send a brief summary of the conclusions of this inquiry to my participants.

4.2.8 Rigour and trustworthiness

In narrative inquiry, the notions of 'trustworthiness' (Lincoln & Guba, 1985), 'verisimilitude' (Ellis & Bochner, 2000, p. 751), 'truthlike observation' (Barone & Eisner, 1997, p. 74), and 'crystallisation' (Richardson, 2000, p. 934) are considered relevant measures of truthfulness. In this regard, Richardson (2000) proposes that:

> the central image for 'validity' for postmodern texts is not the triangle – a rigid, fixed, two-dimensional object. Rather, the central imaginary is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multidimensionalities, and angles of approach… Crystallisation provides us with a deepened, complex, thoroughly partial, understanding of the topic. (p. 9)

Polkinghorne (2007) further suggests that in narrative inquiry, readers are asked 'to make judgements on whether or not the evidence and argument convinces them at the level of plausibility, credibleness, or trustworthiness of the claim' (p. 477). Therefore, in narrative

inquiry, issues of trustworthiness relate chiefly to personal meaning drawn from narratives, not to an observable, measurable truth. To ensure 'trustworthiness' and 'credibility' in my inquiry, I adopted these measures:

1. Guided by the constructivist epistemology, a narrative methodological lens was applied to design the study, to involve knowledgeable and experienced participants, to generate data by using multiple methods, to gain deeper understanding through applying multiple layers of analysis, and to report findings by rendering full representations to participants' voices in the text. This holistic treatment was given to my participants' voices to strengthen the 'believability of a statement or knowledge claim' (Polkinghorne, 2007, p. 474).

2. My inquiry acknowledges the influence of my multiple selves in the conceiving, execution and interpretation processes. My multiple selves acted as a facilitator rather than inhibitor and helped me understand lives which are 'unspoken about, often easily forgotten, but remain only as quiet whispers in the subconscious of those who attended them' (Chaudary & Imran, 2012b, p. 76). My insider status as a teacher and researcher allowed a culturally, politically and linguistically integrated study of Pakistani experience to take place.

3. As 'qualitative studies are almost invariably confined to a small number of geographical, community or organisational locations' (Ritchie, Lewis & Elam, 2003, p. 100), my inquiry engaged a purposive sample of six information-rich (Patton, 2015) professionals who were salient to my inquiry. Only those participants who neither belonged to my workplace, nor were my colleagues (new or old) or in any dependent relationship with me, were engaged in my inquiry.

4. The information sheet and consent form once finalised were peer reviewed to ensure their plain language, clarity and accuracy. The entire data process was piloted and improvised with the help of individuals like those who finally became the participants in my inquiry.

5. Credibility of qualitative inquiry depends upon rigorous methods for doing fieldwork that yield high-quality data (Atkinson, 2015; Patton, 2015). To add rigour, range and richness to the study findings, I employed four methods of data generation to listen to the remembered and ordered memories of my participants' experiences, to capture the

display of their stated beliefs in practice, to observe their spatial appearances and embodied expressions, and to understand through textual artefacts the experiences otherwise relatively uninterpreted through language. These four methods complemented and supplemented each other and filled the information gaps, that is, if conversations missed a point, visual artefacts captured it, or observations of participants' teaching and learning spaces revealed it.

6. A relaxed and comfortable interaction was ensured by using places chosen by my participants so that they felt relaxed, free and open to give voice to their experiences in their local languages (Urdu and Punjabi). Im, Page, Lin, Tsai, and Cheng (2004, p. 894) and Pelzang and Hutchinson (2018, p. 3) suggest five principles for maintaining cultural integrity in the qualitative inquiry: cultural relevance, contextuality, appropriateness, mutual respect and flexibility. My inquiry fulfils all these principles. The purpose of my inquiry serves the interests of a specific teaching community in a specific geographical location and makes initiations towards improving their lives (*cultural relevance*). My insider status and requisite knowledge and understanding of the research setting enabled the generation of authentic information (*contextuality*). I was able to speak the participants' languages (Urdu and Punjabi), and therefore employed appropriate communication styles to generate data and comprehend values and beliefs in my participants' narratives (*appropriateness*). Cognisant of the traditional boundaries that separate researchers from participants (Im et al., 2004), I used a more flexible approach – narrative methodology – and the principles of mutual respect and relationship in order to engage with participants and their worlds (*mutual respect*). I was flexible in the usage of language (Urdu, Punjabi and English) and the time for data generation. This was particularly reflected during when I was approached by participants to alter dates, time, and place of their meetings (*flexibility*).

7. Participants were fully informed in detail of the measures planned to help ensure confidentiality and anonymity of the data. All the data were kept in separate, password-protected computer files, which were accessible only to me as a researcher.

8. A thorough analysis of data was ensured by employing a package of analysis: narrative analysis and analysis of narratives. These analyses were conducted in the light of the analytic frameworks suggested by Polkinghorne (1995) and Clandinin and Connelly

(2000) for narrative inquiry. The first-person narrative with dedicated font style (Calibri) was used to represent participants' voices in their data reporting (participants' six narratives and the fictionalised 'dialogic narratives'). A third layer of data analysis was used where through fictionalisation, participants were brought to the front alongside the researcher to conduct analysis of their own stories. Moreover, evidence from the participants' original text were used as evidence to support my interpretative claims and enhance transparency.

9. Polkinghorne (2007) invites our attention to 'disjunction' or incoherence between the meanings made from an experience and the actual reporting of that experience by participants (p. 480). To address this trustworthiness concern, I transcribed the data *verbatim* and invited my participants to co-construct understanding of their experiences. This co-construction involved three rigorous layers of member checking:
    a. The review of transcripts to check accuracy,
    b. The review of six individual accounts and their translations to check resonance with their experiences, and
    c. The review of fictionalised 'dialogic narratives' to check meaning making.

By employing interpretative methods, maintaining cultural integrity, making transparent my own position in the research process, applying multiple layers of analysis, exercising multiple rounds of member checking, attending to the incorporation of evidence to support my claims, and being transparent and explicit in telling of my participants' experiences in their fulness, I believe I present a convincing case for the rigour, credibility and trustworthiness of my inquiry.

4.2.9 Summary

The key understandings that experiences are socially constructed, that they are linked to their past, present and future, and that these experiences are bound by context, a moment, and a place, allowed my research to be guided by a more inclusive methodology, narrative inquiry set within constructivist epistemology. Narrative inquiry methodology allowed my research participants to liberate themselves from the conventional structured or semi-structured research practices (Chase, 2011, 2018) and come to 'a platform where they were allowed to be storytellers and characters in their own and others' stories (Connelly & Clandinin, 1990, p. 2). Guided by the narrative methodological lens, the rich stock of data seen through rigorous data

analysis processes allowed an in-depth understanding of the tertiary teachers' lives and work in their pursuit of becoming accomplished professionals. The weave that resulted out of this qualitative effort, coarse it might feel, tattered it might appear, consisted of threads of enlightenment drawn from the hearts of those who lived in those environments.

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LIFE AND LIVED EXPERIENCE – AS NARRATIVES

جیہنا طلب قصے دی ہوسی سن قصہ خوش ہوسن

جیہنا جاگ عشق دی سینے جاگ سویلے روسن

Those lulled by the outer narrative are still in slumber,
But those touched to tears by its inner passion are awake
in the earlier hours.
– Buksh (1869): Safar-ul-Ishq (Journey of Love) –

In Chapters Five to Ten, I introduce my narratives. Each narrative in the following six chapters is an independent story of becoming an accomplished professional. These narratives represent lived experiences from the perspectives of experienced teachers from Punjab. These experienced teachers perform numerous roles – they are teachers, educators, research supervisors, coordinators and heads of departments in their institutions (PDCs).

*****

Five

IMTIAZ

بال چراغ عشق دا میرا روشن کردے سینہ

دل دے دیوے دی رشنائی جاوے وچ زمینہ

Awaken my passion and enlighten my self
Let it guide others walk their way out of the dark
(Buksh, 1869)

Imtiaz was waiting for me outside his college main gate. Easily spotting me through the crowd, he waved his hand and greeted me with a brief but lovely smile. He is a tall, well-built, middle-aged man with a sharp look and observant eyes. We walked through the security gates, past the library and administration block and into the staffroom right next to the principal's office. Imtiaz does not have his own office and runs his department affairs from his 'bag' – a thick, heavy bag which he calls Umro Ayyar ki zambeel[38]. The bag was loaded with his books, journals, organiser, stationery, office files and student work.

The staffroom was freezing cold. The office assistant brought us big mugs of dood patti[39] and we slowly transitioned into talking about his past.

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Imtiaz's Narrative

The past: The tree

I was born to *Borh ale Master Jee and Ustani Jee*[40] – teachers who teach under the Banyan Tree. *Borh da darakht* or the Banyan Tree – situated right outside our courtyard – became our family's recognition and played a critical role in my upbringing. My father was one of the few educated persons in his community, therefore, was highly sought after. He was a technician in the telecommunication department, yet somewhere deep in his heart, his love for teaching was still alight. Financial hardship prevailed in his home as he was the only bread earner for his bed-ridden parents and four younger siblings. When people in his neighbourhood

[38] /ʊmru: ʌjɑ:r kɪ zəmbi:l/ - Umro is a character in Persian literature: 'Hamza Nama' (Translated and edited in English by Frances W. Pritchett). Umro possessed a magical bag to carry anything he wished.
[39] /du:d pʌtɪ/ - milk tea
[40] /bɔ:rʰ ɑ:le mɑ:stə ʤɪ ænd ʌstɑ:nɪ ʤɪ/

approached him to seek his help for their children's education, he considered that not only an opportunity to earn a bit extra, but also an excuse to follow his love for teaching. Soon, that temporary arrangement became a permanent intellectual rendezvous in our neighbourhood when my father was married to a trained and an experienced primary school teacher.

When did I reach my school going age? It is hard to tell because I was there all the time! The stream of memories of my parents teaching, instructing and running after chores from dawn to dusk, of subtle smells of the *Borh da darakht* and its milky sap, of coating *takhtis* with *gachi*[41] and drying it up under the sun, of chatting, chasing and playing under the tree, of sibling giggles when muffled in puffer quilts in the cold wintry nights, of the drip of the leaks in the roof and of my parents rushing to put buckets to catch the drips, of burning wood, making *gachak*[42] and munching peanuts, and of listening to my father singing *Heer Waris Shah*[43], and of folklore, life stories and the elderly…everything is so fresh! The sights, sounds and smells surrounding these memories is in fact my inner narrative, so strong that I could never visualise myself outside it. This inner narrative has remained and will always be a point of reference and return, no matter where I go physically, intellectually and spiritually!

Thinking of our financial situation in those days, had that *Borh da darakht* not been there in my life, I dread to think, I would have ended up in some sort of child labour. Not just for me but for many in our neighbourhood, that *Borh* proved to be a 'tree of enlightenment': school in the morning and a *Baithak*[44] in the evening. As I grew older, I started sitting in the *Baithak* to benefit from the open culture of leisure and exchange as a source of gratification. After a day's hard toil, my father's friends would gather there for dialogue, discussion, counselling, entertainment and *kissa goi*[45]. Especially on Thursday nights, my mother would make *kheer* or *mith-e-chaul*[46] for them. Like my father, I grew up into a person who would take interest in

[41] /gɑ:ʧɪ/ - slate and chalk
[42] /gəʧək/ - caramelised dried fruit and sugarcane juice.
[43] Heer Ranjha – a popular tragic romance of Punjab, authored by a Sufi poet Waris Shah - presents a true depiction of the life and the political situation in the 18th century Punjab.
[44] /bætʰək/ - central place for social gatherings
[45] /kɪsə gəɪ/ - story telling
[46] /mɪtʰeɪ ʧɔ:l/ - sweet saffron rice

reciting poetry, singing folklore, and participating in *chhinj*[47]. The latter opened me up and gave me confidence in many ways. My father taught me the art of *kissa goi* – story telling – which he learnt from his father, a professional *qawwal*[48]. Recollection, rapidity and timeliness come to me naturally, and on top of that the sound of my voice, my gestures, eye movement and enunciation, to my father, were of sublime quality. Quite a confidence booster!

Image 5.1: *Borh da darakht* and the old *haveli* (traditional townhouse).

After passing my high school examination, I became actively involved in teaching at our school. I loved solving problems – my father would assign his 'trouble-makers' to me and I would always surprise my father by turning them into avid learners. My mother's creative bent to her teaching would always come in handy to tackle our scarcity. Our textbooks, I do not know why, were always 'black and white' and 'colour' to us was a symbol of 'luxury'. My mother's best pastime was to fill colours in children's books and I did not know then what she meant by that when asked the reason: "This is my prayer!" When she found me perplexed, she would change the topic and would say, "Mango must look yellow, apple, red, and leaves, green, and not mere lifeless shapes drawn with black, scary lines." Having learnt from my mother, I used to enjoy making worksheets, activities, and crafts and shapes for our students from scraps of old newspapers. My father, being immensely sensitised to his cultural identity, would love to engage us in folklore, singing, and particularly, the traditional games that he had grown up playing. So, the engagement of my head and heart in teaching at that young

[47] /ʧɪnʤ/ - art of presenting reasons for accepting a conclusion
[48] /kʌwɑ:l/ - sufi devotional musician and teller

age and the grooming that I received as an apprentice from my parents, revealed well before time what I was going to be in my life.

When I expressed my desire to do a degree in education, I remember even to this day the strange look my father gave me. “Go for a medical or engineering degree. I do not want to see you lead a life where even the necessities become a challenge. What will you do with a teaching degree?” That was not my father. I could see the pain. But it was the bitter reality manifesting itself through an ‘honest man’ who despite having huge love for his profession, felt compelled to disallow his son to take up teaching as a career. Fears of poverty and financial hardships had driven many talented persons into professions where they earned enough to lead a prosperous life, yet lost their souls and failed in satisfying their natural talents. Taking my father’s advice meant that I had to give up my teaching dream. The obedience that I showed then to my father made me into a rolling stone for some time: I undertook medical studies but could not become a doctor due to a sudden change in the admission policy; joined the pharmacy profession instead but hated my job; appeared half-heartedly in superior services exams to become a government official but was rejected twice. Those successive failures could have had disastrous effects on anybody, but for me, they were revealing. I was very happy in the sense that I was receiving ‘calls’ that I must return – return to my *Borh da darakht* and be a teacher. So, I studied for undergraduate in Urdu and Punjabi literature. No sooner did I complete my Master’s degree, than I received my first appointment as a lecturer of Punjabi language, literature and cultural studies – something close to my heart as a profession and as a discipline.

The world of teaching was not new to me. Nevertheless, teaching at a PDC was a unique and challenging experience. When I started teaching, I avidly consulted my senior friends and acquaintances about what I should do, read, study and experience to open me up to teaching at the tertiary level. In my early few terms of teaching at the college, I learnt one golden rule: take ownership of who you are and where you belong. If you do, no matter where you go, things will come into alignment with you. And if you do not, you will find it hard to exert your values and choices and lead a meaningful life. I had few senior colleagues from wealthy families who were not only contemptuous and self-absorbed, but also liked to show off by

dropping names. I felt so impressed and, I do not know why, I got attracted to their glare. This is where I lost my feet.

I thought I would be successful as a teacher if I dressed up like them, talked and behaved like them in my teaching. I was in fact compromising the greater and more worthwhile 'me' for the façade of a fake, superficial, unreal 'me'. Since I was engulfed by their glitter, I did not realise I was drifting away. I did not even realise that I was being savagely suppressed by their self-centred, ostentatious talking, which perhaps suited them but not to me. And soon I got tired. I would return my room physically paralysed, mentally drained and emotionally disrupted. I thought perhaps working too hard and not taking enough rest was making me feel weak. My relationship with my students, too, was restricted to a point where there was a 'huge gulf' between us, and that 'perfume' that I had witnessed in my parents' school was missing. The shock that helped me bounce back was when I consulted those colleagues for a few needs and peeped into their classes. What they preached to us in public was a far cry from what they exercised in their classes: a complete alienation from interest in what their students learnt, how they learnt and what they achieved. I said to myself, no, I do not want that!

Sometimes, if you remain observant, even the most insignificant incidents can offer life-changing moments. Once we – students and teachers – were attending a BBQ night at a nearby lake. The weather turned bad, everything turned wet in the rain, and the student organisers felt so helpless and devastated. My other two 'glorified' colleagues were least bothered about their situation. Rather, they were bitterly upset at their poor arrangements. I know well how to start a fire, even with slightly wet wood on wet ground. This is a crucial aspect of our living. We cook our meals on wood fires. In our 'open-doors-to-all' household, fire does not extinguish! It is a tradition, too, as anybody could come anytime asking for a fire. The last thing my mother would do to close our kitchen was to put a *pathee*[49] on the fire and cover it up with ashes to allow it to burn within slowly, and before the next meal, she would uncover, blow with a wind pipe, and there you go: firewood would radiate and glow red-hot again! Now what happened next is not important – I successfully lit the fire, cooked their lamb

[49] /pɑːðʰɪ/ - cow dung cakes used as fuel

on the spit, danced with them while other teachers chose a distance and alienation. But what is important is that tiny incident woke me up and reminded me of who I was and where I belonged. That was the first and the last time anything or anybody could impress me for any wrong reasons. That curriculum of 'oneness', as opposed to 'alienation', has remained my thesis and I am a preacher of it. In every 'low' moment, the people of the banyan tree have been my 'pilgrimage' and every time, I have returned from 'here' heavenly aided and ultimately knowing myself better.

When everybody else – new entrants like me – were busy settling in and honing their teaching skills, I was working hard and preparing my research proposal for my PhD candidature. This process highlighted to me quite early, the complexity of our research culture. I had a few ideas I was passionate about, but to develop them, I needed educational resources. Our library was decently stocked with classic books, however, lacked in contemporary research and literature. I could not afford to spend money on books either. Moreover, I needed a suitable mentor who could support the development of my ideas. At times, I felt I did not know what I needed to know, or see what I could not see, and I badly needed a person who could help me realise my vision. I did find a few academics, but sadly they were outside my workplace, and for that, I frequently had to travel to Southern Punjab just for brief meetings with them to clear my concepts or seek their guidance on my development. That was utterly time-consuming but there was no other option.

Our teachers are too over-burdened to find time to take interest in others' lives. If some can, they are plagued by insecurities due to lack of trust, job loss, departmental politics, or 'bullying' from micromanagers as their heads. The role of our leadership in this equation is very discouraging. My head of department was notorious in this regard. He considered 'research' as teacher's own private business. To him only extrinsic motives, like increase in salary, drove teachers to take interest in research. So, the day he came to know of my intention, he did his best to derail me by assigning me unrelated tasks and depriving me of what was valuable to my work. It was the fear of replacement that threatens them the most. They do not want someone else who has greater expertise with the subject matter to become another leader in the department.

I was interested in studying our dying traditional games – as opposed to modern, Eurocentric games – and their roles in understanding the cultural, social and historical experiences of our Punjabi communities. This subject was of keen interest to me, because I was witnessing the fast extinction of our love for Punjabi traditions from our academic and domestic lives. As an educator, too, I observed the weakening love for place and emotional attachment among our youngsters. Perhaps our elders could not transmit that connection to our young population, but our curriculum, most certainly, has not appreciated this need. So, through my research project, I was aiming to study people's mental and emotional sense of belonging to their physical environments and traditions and their roles in sustaining their local identities. 'Traditional games' was just a vehicle. When my project proposal was almost ready, my assigned research supervisor strongly discouraged me from working on that idea because he himself was interested in that or perhaps was already working on a similar project involving traditional games. That was utterly distressing, not because he was of no help, but because of the intellectual and professional narrowmindedness on his part and the insurmountable hurdles that were waiting for me along the way. A lot happened afterwards. I changed my topic. My supervisor was changed. I had to restart everything with a new person. Imagine the toil! But it was a 'blessing in disguise'.

I did my doctorate studying the need to revive community networks and Punjabi *Sufi*[50] recitals to combat feelings like fanaticism, extremisms, and radicalism among Punjabi youth. That drift, in fact, unfolded and added another responsible curve to my role and my teaching identity. Now I am a teacher who is fully sensitised to fulfilling the learning needs of his students; is mentally and emotionally connected to his people, place and literature; and is playing his role – as a member of Punjabi society – in educating his societal actors beyond the boundaries of his academic role. This is me!

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It was getting very cold and the wind had picked up, causing my legs to shiver. Our meeting lasted for two and half hours, punctuated by brief 'meet and greets' by staff members and abrupt visits from his students. Imtiaz was not at all apologetic to it as spatial constraint

[50] /su:fɪ/ - mystic

was an integral part of his life. As a result of the recent terrorist attacks on educational institutions and the fear of their negative implications on access and availability, Imtiaz suggested that we meet for our next conversation earlier than we had originally planned.

On my way back home, I kept thinking about the Borh da darakht and the life under it. Being a Punjabi and having brought up in a small city, there were many similarities that I could share with Imtiaz. In my childhood memories, there were many Borh dae darakht that I passed by nearly every day but I never had the experience of closely witnessing the life under those trees. In the life portrayed by Imtiaz, regional isolation, hardship, and the fear of failure were affably juxtaposed by the communal inclusion, comfort and synergy. Previously the only phenomenon I knew of the lives lived in such communities was 'utter deprivation'. I did not have answers as to what allowed life to thrive in these communities despite their daily challenges. Imtiaz not only provided answers, but also introduced me to a highly powerful learning paradigm that was originated under those trees by the locals. Now I was more interested in knowing about Imtiaz's localised learning paradigm and its implications on his teaching.

Before the second meeting, Imtiaz showed me around his institutional facility. The library was small, ill-lit, freezing cold, with locked bookshelves and was lacking the latest resources. Imtiaz said that the educational authorities on repeated requests, approved a million rupees ($15,000) grant last year to purchase books for the library. However, not even a rupee has been spent. Classrooms where Imtiaz taught, were aesthetically unwelcoming and were vandalised with slogans from religious parties. Students lacked even clean drinking water. Except for the staffroom, teachers had no place to use to plan and organise their teaching and learning.

After the quick tour, Imtiaz led the way back to his staffroom. Under the warm sun, we took sips from the aromatic pistachio green tea and relishing over gajar ka halwa[51] *and began talking.*

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The present: The flower

Khido, in our Punjabi sports is a ball made from cuttings of cloth. Punjabi mums make *Khido* for their children to occupy them in punting, passing and catching. To make *Khido*, you need

[51] /gɑːʤər kə hʌlwə/ - A local delicacy made from carrots

cuttings of cloth, a bit of yarn, thread and needle, and a piece of neat fabric for mounting. But more importantly you need attitude (of love), creativity (to cut scarcity) and a sense of responsibility (as parents). They roll cuttings of clothing into a ball, roll yarn around the ball tightly to give it a shape, wrap a fine piece of cloth around the ball, make a stich through the neat fabric in the yarn and into the ball, tack stitches where needed, and voila! Mums and children both are happy! *Khido,* in my culture is a beautiful metaphor for the phenomenon where necessity drives innovation. The making of *Khido* – and things like that – in our culture perhaps came through the simple realisation of scarcity, rarity or infrequent occurrence. This realisation, in turn, introduced a new value system to our elders for the prudent and economic use of available resources within their local conditions.

For some reason, the 'scarcity' in our professional cultures could not stimulate 'creativity' in our people – as it did in the lives of our elders – to acknowledge our paucity, feel the need to collaborate, share knowledge and resources, and empower occupational lives and work. Perhaps we have failed to take ownership of our trade. We could not respond with 'love', 'creativity' and 'responsibility' to our needs, whether they were about professional development, student learning, resource development, teacher-student welfare, or even

Image 5.2: My cubby corner to plan, to reflect, to be!

growing plants and trees to beautify our spaces. So, in my case, apart from the roles of *Borh da darakht*, my journey as a doctoral candidate with my mentors' being out-side my workplace, meant that any direct positive influence of my own workplace – leadership, colleagues, resources – has remained minimal in my teaching. I cannot even say that I had good role models in my teachers' form - during my undergraduate or postgraduate studies – to follow during my early challenges. In fact, I was slightly unsatisfied with the quality of education most of my teachers had imparted. So, I returned with a view of how 'not to be' as a teacher. I had a 'bag' full of 'don'ts' rather than 'dos' to create my identity as a tertiary teacher.

Given the situation, I reduced myself to my 'classroom practice' and administered 'don'ts' to improve myself as a teacher. It proved to be a very useful way to move forward in my profession. I developed a few good habits. For example, nothing can enter or leave my classroom – Punjabi language or literature – unless I have made records of it for my later reflection. Initially whenever I asked my students about my teaching, out of respect, they always responded positively. I know that was not true. So, I would give them opinions: "Ok, if I had done that and that, would it have been better or such and such?" Vague, but some ideas always came for my enlightenment. More importantly, that gave my students a message, too, that their voice was important in their own learning. And there were many other ways to decode their signals: their understanding, interest, assessment, and so on. I sit down every night, rain or shine, in that 'quiet hour' to review my teaching and other day-to-day matters and keep records of my contemplation in my diary. This scrutiny keeps me remain stable, mentally and emotionally, in my profession. Some say it comes with time. I say, not if you do not make constant deliberate efforts. But my PhD studies brought a real culmination to my teaching!

I am strongly influenced – personally and professionally – by the Punjab's poetic-philosophic traditions that stretch from Baba Farid to Bulleh Shah and Waris Shah[52]. The study of these traditions makes up quite a hefty part of our PLLCS curriculum[53]. I know many teachers who teach these traditions in the form of monologues putting all their efforts to highlight the key

[52] The literary works of Farid, Bulleh and Waris hold central place in Punjabi literary traditions.
[53] PLLCS: Punjabi Language, Literature and Cultural Studies

message stored within. They leave untouched the psychology and sociology of the language involved. As a result, students receive these literary work as if they are foreign texts having nothing to do with our culture, traditions, values, people and places. In my opinion, that is cruelty to the texts, to the students, and to the 'connection' that naturally exists between the texts and 'us' as their people and custodians. Take, for example, this verse from Mia Muhammad Baksh:

پھس گي جان شکنجے اندر جوں ویلن وچ گنا
روہ نوں کہو ہن رہو محمد 'ہن رہوے تے منا

Life is trapped, like sugarcane in the crushing roller;
In this condition, it is impossible for the juice to withhold.

Unless the reader is enlightened about the cultural connection stored in the visual memory of Punjabis and their homeland, no words, meanings and understandings, conveyed through even the best expressions, can be good enough to capture the sense of link between the simile, metaphor and the agony expressed in this verse. The 'visual narrative' locked in these similes and metaphors must be unlocked for our students to assimilate their cultural heritage. So, *welan* (crushing roller), *ganna* (sugarcane) and *roh* (sugarcane juice) will remain sparse and meagre to our students if that visual narrative and its associated cultural significance in our lives is not made a significant part of our teaching. 'Sugarcane' is wealth and survival for families, its sweet juice a smile and festivity, and its extraction a complete cultural and regional ingenuity. A wooden plank is attached to the locally made wooden crusher. A bull is tied to the wooden plank. The bull walks in a circular motion to move the crusher. A *chacha*[54] pushes the sugarcane into the crusher and collects the frothy thick sweet refreshing sugarcane juice to bring a smile to their faces. The 'conveyance' of this knowledge is equally significant as is the understanding of the meanings of the text. This is how I teach: culturally influenced and enriched teaching.

I deeply value, too, with my teaching, 'transferring' our cultural heritage to our next generation exactly the way my parents and elders did for us. But I took a step further. My

[54] /ʧɑːʧə/ - an elderly person

post-PhD research interests – heavily sensitised by the fast-changing social, political and religious landscapes of our country - have contributed tremendously to the development of my direction in my profession: education must bridge together our students and their real life.

Apart from being organised, resourceful, communicative and responsive, the new realm of my teaching profile deals with stimulating and intriguing students to realise the significance of 'progressing in the world'. Pakistani society, due to its challenges, has stopped moving. Particularly, our youth, whose direction our 'clerics' have maliciously steered towards religious extremism for their vested interests, has become an easy prey to extremist agenda to establish an extreme orthodoxy. Sectarian violence, intolerance against minorities, hatred literature, and vandalism are now a torturous reality. My subject – Punjabi language, literature and cultural studies – is rich in *Sufi* literature that portrays the authentic socio-cultural life of Punjab which has thrived on humility, harmony, hospitality and regard. The authoritarian 'clerics' have always been at war with *Sufis* who, operating contrary to clerics' extreme agenda, have strived to promote love and oneness of humanity, not violence or hatred.

Image 5.3: My teaching world and my challenges.

Being charged by this painful reality as a burning issue and the powerful discourse of love and peace as a tool, I have introduced two more critical layers – *Parkh*[55] and *Gayan*[56] - to my

[55] /pʌrkʰ/ - explore
[56] /gəjɑ:n/ - wisdom

culturally informed and rich teaching – *Pehchan*[57]. After exploring the lesson through reading from the textbook, monologue, discussion, question-answer and where necessary group work (*pehchan*), we move to the next phase (*Parkh*). Here I relate the content with our social and societal problems. The text and its message become a historic reference and I play the role of an 'inviter' who mirroring societal issues and their underlying truths, provokes my students to reflect, relate and discuss to understand these problems. In the last phase of my teaching lesson (*Gayan*), we appreciate the numerous dimensions of the intellectual discourse – the text and its message and an expression or manifestation of understanding, harmony and common good. Ideally in the last phase, the manifestation must take the forms of presentations, posters, essays, plays, and so on, but our ground realities – lack of time, resources, and space and our assessment system do not permit this to happen. But on numerous occasions, both in undergraduate and postgraduate courses, this teaching practice has achieved valuable insights. For example, 'we are part of the problem rather than solution'; 'lack of open discussion on our issues encourages the wrong doers to continue'; or 'the gulf between the young and the old as a cause of dissatisfaction, alienation, and silence among youth who then have become an easy prey to extremists.' The strategy has worked. I am still developing this teaching framework.

Another notable achievement in this connection was the inauguration of the biannual 'Sufi Recital' last year in the college. The purpose of this platform is to distract our students from 'inactivity', 'cynicism' and 'extreme thoughts' and allow them to channel their energies into co-curricular art forms and learn the message of peace, solidarity, fraternity and respect from the Sufi literature. Our next recital will include recitation, *kissa goi, gal-baat*[58] and a guest lecture from a renowned authority on Sufi literary traditions. We are aiming to make this recital an academic experience for our students to not only appreciate discourse of love and peace, but also to learn these theatrical performances, from professional performers, as a constructive path to attain self-realisation through open and artful expression and catharsis. It is a challenge for me to make it possible and I am fully excited about it!

[57] /pehʧɑːn/ - comprehension
[58] /gəl bɑːt/ - dialogue

In our country and particularly in our developing region, the only link that is missing is 'the realisation' that teachers can change our present and future. If our policy makers and leadership are convinced to invest in teachers for the improvement of their training and development, resources, working conditions, and pay scales, teachers will feel encouraged, supported and willing to do their best to play their reformist role effectively. At this stage, the situation is bleak. Our institutional leadership does not own us. They treat us like slaves. They are ready to do anything to save their jobs and for that, they can go to any limits to get their tasks done to prove to their higher authorities that everything is 'fine', 'under control', and with 'nothing to worry about'. This 'selfish' attitude encourages teachers to disown the system and merely pass time. Who is to suffer in this

Image 5.4: Entrance, classrooms, water facility!

tug-of-war? They know that every month their salary checks will come to them, so why worry, work hard, feel the pain, or do something extra? But there are teachers, here and there, who, for their own, perhaps ideological, reasons, take the pride in teaching and consider it a prophetic profession. They have opted for this profession wilfully as their source of earning, and thus are playing exemplary roles in their profession. But there are many who opted for teaching because there was nothing else for them.

I chose this profession because I grew up with it, otherwise my impoverished background could have pushed me out of it. But then my decision to join the lectureship was only due to better earning, relatively more opportunities to grow, and fast promotions. My circumstances were different. Teaching provides me with three strong reasons to continue. The first major reason is, I became head of department quite early in my life and that showed me new paths, challenges and goals to achieve. This position afforded me 'some power' to chop and change, within limits, certain critical things, like course descriptors, lesson plans and co-curricular activities, and allowed me 'some space' where I could experiment my own teaching with freedom and create a purposeful teaching repertoire. The second reason is I can run my house and provide my family with the necessities of life with this job. The last major reason to continue in my case is the spiritual connection I feel with this place. Every day, every hour, every moment, when I am at my workplace, I can see my parents in my classrooms, in the open, under the trees, here and there, and their 'images', their 'voices' go past by making me feel so good, and I feel, I am becoming their reflection every passing day. This feeling, connection, narrative, reminds me, this is home!

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The second meeting was well over and I was sitting in the college lawn to finalise my field notes. The rich description that Imtiaz provided to his overall profession and his teaching practice, was unstoppably flashing back. The strong role of the banyan tree and his people in Imtiaz's teaching life was becoming apparent. He successfully used these influences – constructivist learning strategies – to empower his pedagogic skills and to inform his teaching practice. Particularly utilising his vast experience of working in his context and having a good understanding of the emerging local realities, the teaching framework that Imtiaz designed was not only local in its appeal, but also facilitating in implementing a high

order thinking in his classrooms – a rare sight in Pakistani educational circles. Nevertheless, I wondered if Imtiaz would discuss his experiences of using that teaching philosophy in his classroom.

Professionally, I, too, belong to the breed of educationists in Pakistan who hold strong faith in the development of local knowledge, resources and expertise. I cannot remove from my 'head' the line of M. Iqbal (1938, p. 944): [Be] the glow-worm, which becomes its own lantern.' However, the majority in our educational circles still believes that learning can only happen through formally structured courses delivered preferably through foreign qualified experts and by utilising materials from acclaimed books and journals. This belief always provided a fierce opposition to those few, including us, who believe in trying other formats of learning. For example, beliefs that learning can happen informally and locally; educational content or knowledge is culturally mediated, and local human resources can provide better linkages between theory and practice. These formats of learning or learning paradigms, in my opinion and in the way Imtiaz illustrated it too, are more akin to Punjabi socio-cultural traditions. Imtiaz's impressive depiction of this identity through his Borh da darakht in fact, strengthened my belief that acting locally by reposing faith in our own professionals was possible. I am aware that a great deal of work is required in this direction to make a convincing argument.

For our third conversation, Imtiaz had a plan to take me to the Borh da darakht. Not far from the hustle and bustle of the city railway station, the road passing by the Jamia mosque and the city park, took a sharp turn and opened to a big ground. On the far side of the ground, an enormous, beautiful tree, every branch littered with shades of bright green, provided shade to almost the entire school building. Imtiaz's ancestral house and neighbouring houses were now a part of the school playground. An aura of serenity spread around us as we walked. I realised Imtiaz was walking fast as if the tree were the magnet and he, the nail. Imtiaz pointed towards the school wall where his fathers' name was engraved on a stone plaque. Overcome with emotion, Imtiaz could only point at the stone. In that moment, I could hear Imtiaz's voice louder than any words he had ever uttered.

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The future: The fruit

My father – *Borh ale Master Jee* – died. The district education authority not only recognised

our parent's educational service, but also opened a primary school by the name: *Borh ala* Primary School. *Sangat*[59] is our new *baithak* now – our Punjabi literary society and a community service – named after my grandson. This society offers an intellectual platform for the likeminded. We have three chapters of this platform: 'bi-monthly *baithak*' includes lectures, *chhin*j, poetry, *kissa goi* and music; 'summer school': a free weekend school for the children from poor families; and from the next month, our first issue of our Punjabi literary journal will be out. This journal – mentored by renowned academics, researchers and intellectuals – will include a report on our society activities and news, and twenty research papers on Punjabi language, literature and culture. Moreover, I am near completion of my already pending book on Punjabi traditional games which will be a landmark contribution to our culture. Am I living in the past? No. It no doubt helps me to reminisce about my past, but all these efforts are merely out of love for the Punjabi literature and culture, for extending good wishes for the true success of our youth and are, therefore, directed towards strengthening the 'bridge' for the days to come. To me, only that tree grows stronger and taller that has deeper roots into the earth. Like my mother, I say now, "This is my prayer."

Apart from that, I am constantly shaping my tomorrow and this struggle often drives me to a new dilemma. For example, as a teacher, I have three challenges: time commitment, student involvement and assessment framework. My teaching technique requires huge time commitment during pre-active and post-active stages of teaching. Apart from initial homework towards the '*Pehchan*' phase in my teaching, a wider reading, strenuous reflection on our cultural and societal trends, and current and historical realities are required to effectively conduct the '*Parkh*' and the '*Gayan*' phases of my teaching. In addition, I need to keep my moderation and facilitation skills up-to-date to 'invite' and 'inspire' my students. Here my dilemma gets even more complex when students, particularly undergraduate, become a tough nut to crack to stimulate and sustain their interests in discussion.

In our context, many students are challenged by their introverted personality types, unsupportive homes, lack of background information, fear of making mistakes, cultural shyness and so on. I try various techniques though – group work, buddy system, exemplars –

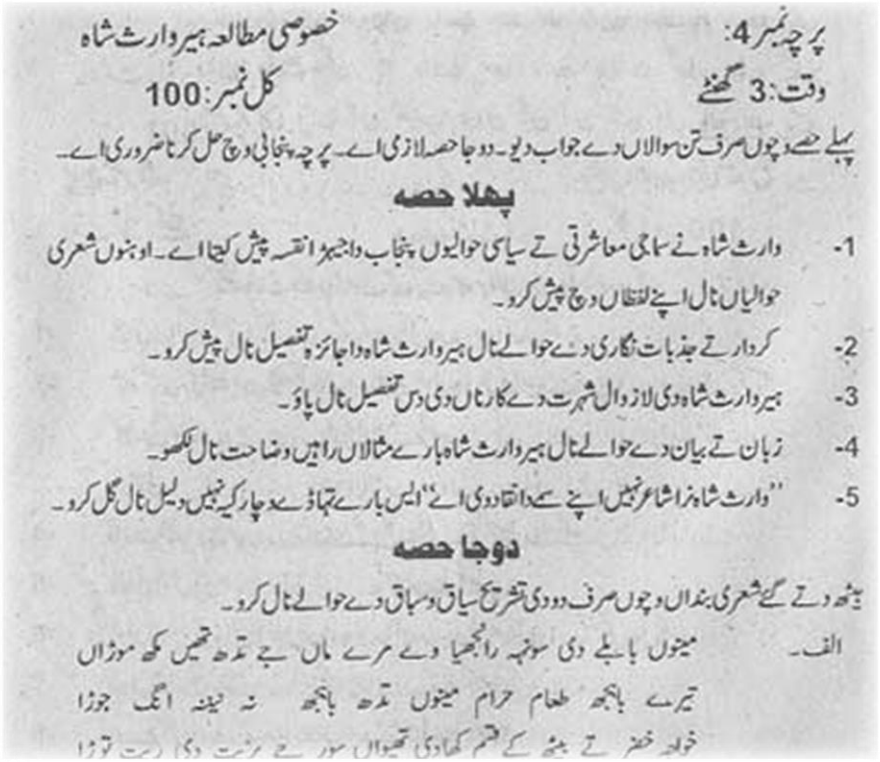
[59] /sŋgət/ - company of like-minded

to cut through their challenges and encourage them, which at times helps and other times, does not. Not easy when you do not get a response from the other side. But struggling to cope this challenge has left positive impact on my overall teaching. I have become an even better listener, keen observer, more patient and compassionate in my dealings and a fine inter-personal communicator. In this connection, regular reflective writing has helped me a lot to experiment and perfect a pool of strategies, tactics and methods with extensive reflective records about 'why' or 'why not' particular activities have or have not worked in my class. Writing extensively about my own teaching has transformed me. In fact, it provided me the courage to question my own words and actions, to pause, to look closely, to think about others, to strive to see what could be or could have been better. It is no doubt a difficult path, but surely a path to success for any teacher new or old.

Such teaching practices which are novel, and which allow students to think, reflect and challenge norms, can potentially backfire, too, by agitating or agonising certain factions in our society. It is possible as our educational institutions are fraught with religious parties and their student wings. Their network and propagation are so strong that they can easily paralyse the whole system within seconds. The 'inexperienced and incompetent leadership' finds it difficult to play their roles to curb their influence in our life. Rather, they play into their hands. The religio-political student wings influence education authorities in helping their supporters gain positions in the educational institutions. One of our manuscripts for our research journal read, "Having a 'difference of opinion' in our society is a 'bullet in the head', so better refrain." I fully think so. But then how will change come? It is a big dilemma. I feel it a responsibility. If my little effort can play a role in my tiny context, I must. I must educate for change, without any fear!

But then there is another reality that tests my resilience. The annual examination system in my field leaves no margin for teachers to assert their authority and engage students in formative assessment tasks like quizzes, assignments, presentations, projects, plays, and so on. Since student participation or performance in these tasks is not used as part of the grading process, to me, it is illogical, unjust, and a demotivating factor for teachers and students to take any serious interest. And this is one of the major reasons many teachers limit their

teaching only to preparing students for their annual exams through traditional lecturing without bothering for anything more constructive.



پرچہ نمبر 4: خصوصی مطالعہ ہیر وارث شاہ

وقت: 3 گھنٹے کل نمبر: 100

پہلے حصے وچوں صرف تن سوالاں دے جواب دیو۔ دوجا حصہ لازمی اے۔ پرچہ پنجابی وچ حل کرنا ضروری اے۔

پہلا حصہ

-1 وارث شاہ نے سماجی معاشرتی تے سیاسی حوالیوں پنجاب دا جیہڑا نقشہ پیش کیتا اے۔ اوہنوں شعری حوالیاں نال اپنے لفظاں وچ پیش کرو۔

-2 کردار تے جذبات نگاری دے حوالے نال ہیر وارث شاہ دا جائزہ تفصیل نال پیش کرو۔

-3 ہیر وارث شاہ دی لازوال شہرت دے کارناں دی دس تفصیل نال پاؤ۔

-4 زبان تے بیان دے حوالے نال ہیر وارث شاہ بارے مثالاں راہیں وضاحت نال لکھو۔

-5 ''وارث شاہ نہ شاعر نہیں اپنے سمے دا نقاد وی اے'' ایس بارے تہاڈے وچار کیہ نہیں دلیل نال گل کرو۔

دوجا حصہ

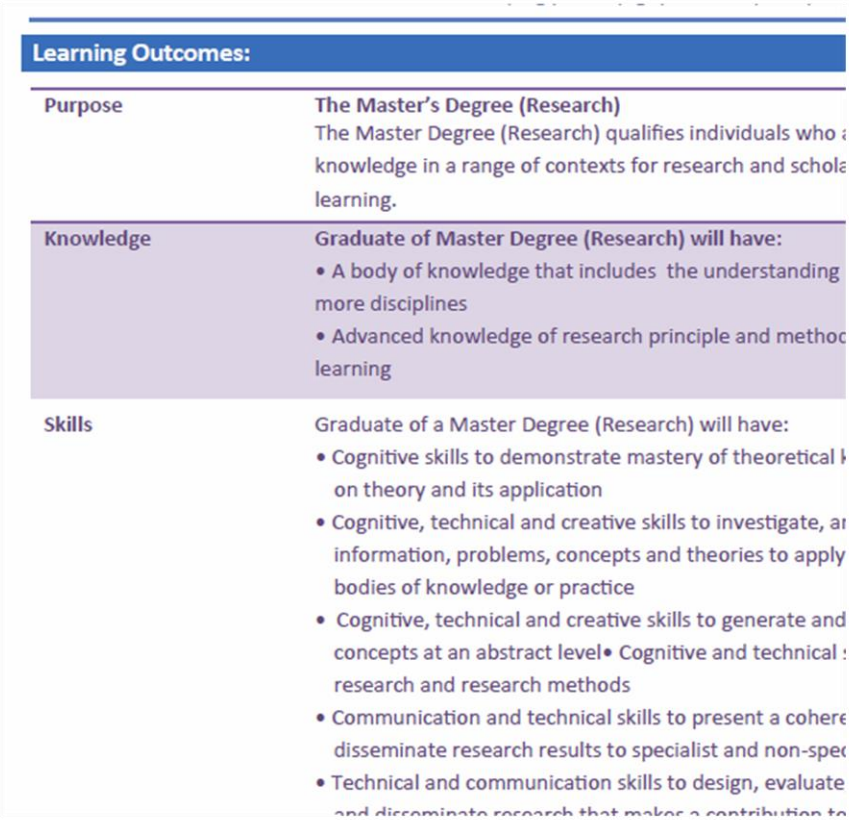
ہیٹھ دتے گئے شعری بنداں وچوں صرف دو دی تشریح سیاق وسباق دے حوالے نال کرو۔

الف۔ مینوں بابلے دی سونہہ رانجھیا وے مرے ماں جے تدھ تھیں کھ موڑاں

تیرے بانجھ طعام حرام مینوں تدھ بانجھ نہ نیند انگ جوڑا

خواجہ خضر تے پیر کے قسم کھادی تھیواں سور تے برشت دی [illegible]

Image 5.5: Exam papers, a test of memory.



Learning Outcomes:	
Purpose	**The Master's Degree (Research)** The Master Degree (Research) qualifies individuals who a knowledge in a range of contexts for research and schola learning.
Knowledge	**Graduate of Master Degree (Research) will have:** • A body of knowledge that includes the understanding more disciplines • Advanced knowledge of research principle and metho learning
Skills	Graduate of a Master Degree (Research) will have: • Cognitive skills to demonstrate mastery of theoretical k on theory and its application • Cognitive, technical and creative skills to investigate, ar information, problems, concepts and theories to apply bodies of knowledge or practice • Cognitive, technical and creative skills to generate and concepts at an abstract level• Cognitive and technical s research and research methods • Communication and technical skills to present a cohere disseminate research results to specialist and non-spec • Technical and communication skills to design, evaluate

Image 5.6: National Qualification Framework.

In this regard, the National Qualification Framework of Pakistan – a recent development in 2015 – asks for application, analysis, evaluation and creation of knowledge as an outcome. But I fail to understand how you can test these advanced forms of intelligence through a three-hour exam only. On top of that the research component of the Master's degree in our subject is optional and comprises a small weighting of 15 per cent. So, the assessment framework and learning outcomes

are largely inconsistent. I will enjoy teaching even more when I know that my extra efforts are noticed and more importantly, these efforts add an extra mark to my performance appraisal. But here the 'fast horse' and the 'stubborn mule' are rated the same. Like in many other disciplines, a semester system, perhaps in our discipline, too, can change the way we are currently approaching teaching. This must be followed by teacher training on course planning, development and assessment so that we can achieve a standard where we know what and why we are teaching and how our performance will be appraised.

I am now an approved research supervisor for PhD programmes in my area. This is a significant role and at the same time a highly challenging area to cope with, particularly in my region. Most teachers in my context need to know the basics about research writing. Many do not even know a difference between a newspaper article and a research paper. So how would anyone expect us to inculcate research skills in our students. For example, we received around eighty research manuscripts and more than half of them were not even papers. They were clusters of excerpts from books, news magazines and the internet. Moreover, intellectual dishonesty is at its peak. You send an article to a research journal; chances are that you do not hear from them about the 'fate' of your paper, and if you are lucky, you might find new unknown authors added to your paper. How come? Also, many universities do not update information on their websites about their journals. They do not announce when they will accept research papers. There are studies that tell that they publish either their own, or their favourite articles and get benefits and promotions. The more than necessary emphasis from higher education authorities upon getting higher degrees and getting published for promotion, is one of the reasons, too, for some to follow short cuts or be tempted to be involved in dishonesty and play the number game. I believe, positivity can originate from negativity, but in this case, only if 'they' are willing to invest in education and teachers prove that they care; in return, teachers will certainly feel motivated.

Funds are certainly minimal, particularly for postgraduate colleges located in smaller cities like ours. But they are misdirected and mismanaged, too. I personally know few college principals whose only fame was they left in their college treasury huge unused funds for the next to come. Why did you not spend them? Lack of vision? Certainly, yes. Our leadership will build administration blocks, but will not stock libraries with books, provide teachers with

educational resources and training or improvise curricular implementation to improve student learning. The aesthetic level of our learning spaces is utterly low, and I sometimes wonder how much it will take to grow a few trees, shrubs, plants, or grass to beautify. Attitude. It is attitude that can build or break. We do not bother to care. We just do our jobs to earn, to run our kitchen, to pay the bills … Like they say, endangered species, we are an endangered species. Have mercy on us! In my opinion, the 'common thread' is missing and our education system could have provided it to 'sew together' the disparate teaching community into a coherent nice-looking unit thriving and excelling together, while aiming for positive change in our students' lives. But for that to happen we all need 'love, creativity and responsibility' to utilise resources creatively and efficiently for the greater good.

The rain still falls on the tree. I still spend moments, here and there, locked in the memories of my past. These memories provide me reasons to continue, to 'travel' to newer 'lands' where I could perform my role – like my parents – in the lives of students who, when they grow up and become successful in their lives, sit somewhere close to their fireplace on wintry cold nights, recall to their children their childhood; and somewhere there, lost in many details, my name could come up, too, and for a brief moment, their faces, their eyes could freeze-glaze over, allowing their mind to transport themselves to our 'dirty, un-aesthetic classrooms' where we sat, talked, stirred our thoughts, tried to do something different. Then, in the next moment, with a tiny smile, return from that memory to become busy with their children

Image 5.7: My optimism. From dark to light!

again, to keep them warm in their quilts without the fear that their ceilings will drip, or their quilts will turn cold in the middle of the cold wintry nights … That is my dream.

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Operating as a reformist professional in our context is not easy. That was true to Imtiaz too. The subtle expressions of frustration were evident in Imtiaz. In my own role as a teacher educator, I often listen to many in-service teachers questioning the validity of moving from transmissive teaching strategies to introducing developmental approaches. I find their point of view valid too. When their system is happy with them, why they should be bothered, or, as long as no clear policy comes from the top, why they should change their teaching practice? I think individual reform efforts, like Imtiaz, are badly needed as these will build our local discourse of experiences and inform the policy to take right steps in the right direction. I would rather encourage teachers like Imtiaz to document and report their experiences to build local knowledge, spread awareness and lead by exemplary practice. This is a good way to move the system and trigger change.

Our last meeting under the Borh da darakht was filled with emotional scenes. The conversation was long over, but Imtiaz had so many things to tell and show. Once we stopped talking, we were surrounded by many people – young and old – who had come to greet Imtiaz and he was lost in them. I knew that the time had come to say goodbye, for Imtiaz would not return from 'there'. Walking towards my car, I could see him shaking hands, exchanging hugs, smiling and laughing. As I open my car door, I received a big thump on my back. It was Imtiaz. 'You cannot leave without having a dopher di roti[60] with them. They will not let us go without it.' *Imtiaz put his arm around my shoulder and we walked towards the Borh da darakht!*

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[60] /dʊpehər dɪ rɒtɪ/ - Meal prepared for the lunchtime

Six

HUSSAIN

The Sun never knew how wonderful it was
until it fell on the wall of a building.
Khan (as cited in Moore, 1977)

It was midnight and I was waiting for the heavy rain to stop. I was visiting Sahiwal – a small city in Punjab – to meet a potential research participant. I was 150 kilometres away from my home and my meeting with the potential participant was not a great experience. When I finally entered my city, it was 2 a.m. and I felt fatigued, and could barely keep my eyes open. Just a few hours later, a buzz on my cell phone interrupted my sleep. A message popped up on my mobile phone screen: 'My name is Hussain and I am interested in your research.' *I should have gone back to sleep, but that buzz had already switched me into a working mode – a move from disappointment to excitement about my research.*

The next day I was at Hussain's college. The office assistant took me to a small, single-storied, traditionally designed building with classrooms on one side and administration and teachers' staffroom on the other. In three corners of the building, there were fairly large sized green lawns. The office assistant pointed towards a person surrounded by a group of students busy chatting in an informal style. 'That is Hussain Saab[61]*.' They were so engrossed in their chit-chat that they did not even notice my presence.* 'Aayae (welcome) Imran Saab', *Hussain welcomed me, shook my hand and offered me to seat next to him. But he did not stop talking to his students until their questions exhausted. I liked him and his style.* 'You will never find me sitting idle or alone in my department', *Hussain smiled and in a way begged for an excuse and thanked my patience. But to me it was a tiny moment revealing a lot about him as a person and a teacher.*

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Hussain's Narrative

The past: Uncertainty

Born and brought up in a safe, comfortable and supportive home, I possessed a happy disposition and enjoyed the best possible blessings of life, as I had nothing in me or in my

[61] 'Saab' and 'Sahib' for 'Sir' in Punjabi and Urdu languages respectively

surroundings that could distress or displease me. The only misfortune I had in my life was the early demise of my mother. Her place, however, was supplied by extremely fine, loving and affluent grandparents. Being the youngest in the family, I became the centre of their eyes and enjoyed with them the closeness of friends. I received so much love and care from them that even the mere thoughts of my possible existence anywhere away from the warmth of their presence would instil in me the feelings of subtle fear and discomfort. I received their personal attention and support and always found them standing at my side in any moments of need and want.

My first experiences with schooling were supportive and comfortable. It was a private sector school and people there were warm and welcoming, and the classrooms were bright, colourful and stocked with plenty of things to explore. I remember my favourite teacher quite clearly - I have such a vivid image of her. She had a sparkling personality and was so lively and enthusiastic about teaching that she made lessons full of fun and surprise. Her teaching was not confined to her classroom only. In the spring season, she would take us out for a walk and for seasonal tree plantation in the neighbourhood. On return and the following day, we would express ourselves through simple chit-chats, making sketches of our visit or even writing about our reactions to the outdoor activities. A few of my drawings made then still hang in my parents' home. This 'joy land' which I always cherished was soon gone. After my primary schooling, I had to go to the local public school for my middle and high schooling, and they were dreadful days.

My new public school was a hostile territory and the people inside could not provide me with emotional connection and a sense of continuity. The classrooms were, in fact, rectangular windowless spaces with barren walls and cold floors, and you would consider yourself lucky if you had a classroom with desks, otherwise mostly students used to sit on *taat*[62]. Over-dependence on chalk and board and textbooks and minimal consideration to engagement through interesting activities or friendly behaviours had made our lessons boring and laborious. The job that we had to do was follow our teachers, learn our lessons by heart and reproduce orally or in exams. Teachers, instead of paying any heed to creating or nurturing

[62] Floor mats

learning environments, focused on completing their syllabi, and we as a result, had no options but to do rote learning to achieve grades.

I did my undergraduate in English Literature and Journalism. I read English literature whole-heartedly – the more I read literature, the more I came to know about human psychology, societal imbalances, power, greed, love, and lust, which I was totally unaware of. Particularly Russian literature - and especially Maxim Gorky – inspired me a lot and taught me to visualise human plight in different societies through their rich, reflective and descriptive narrations. Studying Journalism, on the contrary, sharpened my understanding of local and international politics, polished my analytic skills and sharpened my opinion writing. So, the by-products of these two subjects had played a significant role in my overall progress and development.

Becoming a teacher was quite an accidental experience. Looking at my interests in literature and essay writing, a friend of mine – a language teacher herself – offered me a language course at her school. I started off as an emergency teacher – my students liked me a lot – and then on very short notice, I was selected as a full-time teacher for reading and writing. My 'good' and 'bad' memories of diverse schooling experiences shaped my early teaching choices and guided me through how I must conduct myself as a teacher, interact with students, respond to their inquiries, and prepare their feedback. But this alone was not enough as I was finding it hard to manifest these in my lessons and classrooms.

Our school principal was an absolute gem, though. He gave me a good talk and suggested a few resources to consult. In one of the books, on the very first page, there was a tiny comic, where a person was shown telling his friend that he had taught his dog how to whistle. "But I do not hear him whistling", said his friend. His reply was full of wisdom: "I said I taught him. I did not say he learned it." Being a reflective person, reviewing, analysing and meaning making was quite a normal thing to me and that in fact helped me in making decisions about my teaching – how to begin, what to do to keep my students interested in their lesson, and how I must close my sessions, were a few of my early considerations. Within the first two years, my teaching had started taking shape and making more sense to me and my students.

All my life I never ever had self-doubts. Nevertheless, I had honest concerns about myself and others in my circles, and that nature of mine always afforded me to foresee timely

interventions to mend my ways. Since I had already started enjoying this profession, I was having thoughts of doing some long-term planning to see if I could craft a career out of it. I think, it is Gorky who said, “When work is a pleasure, life is a joy”, and in search of that ‘joy’ I went against the wishes of my parents and enrolled in the Master of Education degree.

That course has a special place in my heart as it was like a walk through the ‘business of teaching’ for people like me who needed basic orientations to different aspects of teaching, assessment and research. If the pedagogic theories and practices provided me reasons for my long-held beliefs about teaching, evaluation and research provided me new areas of knowledge to excel. I worked with some of the experienced teachers, observed their teaching styles and held repeated dialogues with them on ‘how’ and ‘why’ they did what they did. They became my initial benchmark to conduct myself as a teacher and gauge my teaching. This entire experience provided me with enough to refer to when teaching and working towards the attainment of confident, reflective and independent functioning.

The happiest day of my life perhaps was when I received my appointment as a Lecturer of Education. My wife and I were over the moon for that job gave us a direction and provided us a permanent source of handsome income. My job required part as a teacher and part as an Assistant Department Coordinator. Most of us happen to be very shy and reserved professionals who are afraid of criticism and that is why, we do not like to open-up for if we do, we will be ridiculed. That lack of confidence or trust deficit I have observed on numerous occasions. But that job gave me some power and authority to enter my colleagues’ classes for various administrative and academic purposes. We all have deficiencies and inabilities, and we cannot deny that, but some of my colleagues, despite their lack of training, support and encouragement, were doing wonders in their classes, and the ‘peep’ into their work-lives polished and enlightened me. But some colleagues did not like my inquisitive and questioning nature. I became more careful and sensitive to ‘others’ spaces and privacy.

The overall culture of my college was conservative and restricted, and there were multiple factors behind that. For instance, wide-spread unemployment in our region and job insecurities had made people quiet and compliant to whatever right or wrong their seniors or superiors would say or do. Now, such level of submissiveness had resulted in wide-spread

favouritism and unprofessionalism in our department which was killing my idealism and enthusiasm. This had further given way to unjust division of work, inequitable teaching support, weak collegial relationship, trust deficit, departmental politics, and autocratic leadership styles. This atmosphere of 'control' rather than 'freedom' had affected teaching quality, too - the leadership had silenced teachers and they in turn had silenced their students. This is how I felt in my early days, and it caused a serious conflict in me. Like many others, I practised 'control' because my 'reasoning' advocated to 'listen and obey' the established norm for my survival. Nevertheless, my existing identity or characteristics always supplied love and affinity to my 'heart' for a disposition towards a bit more freedom, flexibility, openness, care, communication and collegial learning and existence together.

This dilemma caused by the piebald of my personal and professional experiences chiselled out my professional identity. I follow the themes of 'love', 'care', 'support', 'attention', and 'interaction' that I had received at home and in my early schooling too. But our departmental environment was too strict and there was no support available to nurture that. I continued to juggle things in the first two years. To do justice to my teaching and follow what I had idealised for myself, I was working late nights and over the weekends just to develop resources, worksheets, and teaching plans. I did not have any faculty room in our department at the university. So, I had to invest in creating a space at my home for that purpose. Buying a computer, a printer, printing materials, and a fast internet connection added further costs to my pocket. I would organise extra readings, clippings, anything that would be interesting for

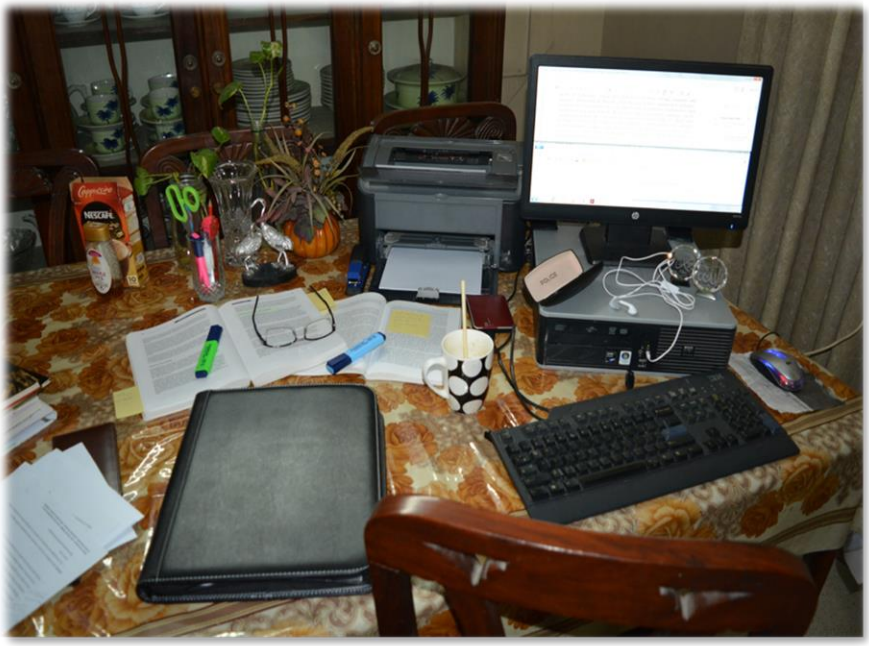

Image 6.1: My self-directed space.

my students, and since I was learning to be more efficient and resourceful, too, often such materials were included at the last minute of the lesson planning. My teaching space at home proved for me 'my refuge', 'my making', and 'my sanity'.

Soon I was fed up with this hectic routine. "That's it, I am not working this way, no more", I said it to myself. I started hating my routine and once even told my wife that either I do something to bring myself out of this 'mess' or I would just walk away. But my wife always told me, "Do what you should do, but I do not want to see you giving up." Lack of support, mentoring, collegiality, and some professional development for new teachers, in our system, makes their early lives difficult and creates bad memories for them, and I know many who, whenever they found an opportunity, did not give even a second thought before changing their profession or transferring themselves to bigger cities.

Image 6.2: My social space.

My early teaching helped me to establish a good rapport with my students and allowed me to experiment with course content – sometimes open, collaborative, interactive sessions and sometimes controlled, transmissive, knowledge building. This not only allowed me to introduce a variety of resources to my classroom, but also expanded my limits of knowledge, experience and interest. But all these 'good' and 'bad' experiences taught me a few skills - to see what initially I could not see, to prioritise time and tasks, to remain organised and assertive, and most importantly they made me a sort of 'realist-idealist'. On top of that, my

wife – herself a teacher now - and a few senior teachers held my hand and did not let me give up or fail.

*****

Listening to Hussain's early life was a great experience. There were several striking similarities between us: we both belonged to the same city, had lost our mothers in the early childhood, had a diverse schooling experience, and we both exercised similar teaching beliefs. It is tragic, however, to think that in most situations, nobody had entered teaching profession wilfully. Like Hussain, my entry to teaching profession was accidental too. Professions, like, medicine, engineering and public service (bureaucracy) were everybody' dream in those days – even now too – and sadly enough, only these three professions were considered respectable in our society. My parents held the similar beliefs too. When I could not secure admission in medical college, I did my undergraduate in English Literature. The tragic reality is that I did not study this subject because I was passionate about it; rather, I was told that if I needed to pass the public service examination, this would help. In our society, English language holds enormous power and has colonised people and their thinking. I had to demonstrate a superior knowledge of spoken and written English in the public service examination. I remember a history professor in our college saying, 'You cannot impress me by your knowledge of history, but you can if your express that knowledge in beautiful English.' So, we as people and a nation are stuck in the 'medium' rather than in the 'message'. Hussain would not know, but I may not have made this disclosure, if he had not given me the courage!

The themes of 'care', 'support', and 'interaction' resonate in my teaching philosophy. However, my experience tells that in order to exercise these themes in teaching all alone without the support of the system requires a lot of energy, time and resources. I was quite interested in knowing more about Hussain's take on that.

*For our second conversation, I noticed a lot had changed at Hussain's college since my previous visit just a week and a half before. Owing to the recent suicidal bomb attacks in Bacha Khan University Peshawar, Pakistan, the state governments had introduced high security alerts at places of public interest, and particularly, around educational institutions, most of which were being installed with watchtowers, shutters and barbed wires. Hussain was very upset about it, but at the same time was quite mindful of the ongoing situation: '*For the last one week, our colleges and universities have become more like sub-jails for

teachers, students and visitors.' *He took me to his staffroom where after sharing a few more concerns about the law and order situation in the country, we switched to our planned conversation.*

*****

The present: Discovery

Once I read somewhere that the magnitude of influence of a 'leader' upon his 'followers' depends only on one thing and that is how efficiently and effectively the 'situation' that binds them together has been understood and exploited by the leader. In our country, our political political, social and religious leadership have utterly failed to analyse the 'situation' in the past and now, too. Their deliberate ignorance of the situation for their own benefit has thrown the nation into an abyss of destruction.

Our educational institutions, too – our nation building factories – are under attack and some are on the verge of destruction. Lack of vision of our educational authorities is evident. They do not understand the changed circumstances. They lag far behind and have not prepared their fitting response by improving our curricula, infrastructure, and human and educational resources. Especially teachers, who can be the instruments of change in these situations, feel handicapped and pushed to the wall.

Image 6.3 : My troubled context and circumstances – a test of our resolve!

Image 6.4 : My troubled context and circumstances – a test of our resolve!

Being a deputy department head and research supervisor and examiner, I, however, feel it my responsibility to show some vision, some foresightedness, some planning, some will to deliver and influence change at least in my circle of influence. My basic teaching philosophy over all these years has been the same – reformist – nevertheless, my practice over the years has seen the ways where my belief and actions now complement each other more effectively. With time, I have gained more patience, more empathy, more resilience, more thoughtfulness, and more professional wisdom, and I believe this has come from extensive reading and reflection, experimenting with new ideas, interacting with senior colleagues, visiting places, observing people, and most recently, becoming more sensitised to the volatile situation in Pakistan. We all must understand that nothing is permanent and absolute in this life: the only permanent thing is change. Therefore, the real virtue, to me, is to remain in the struggle and be a better person for yourself and for your people.

My practice now has three critical features: first, after having understood my students' individual and collective learning needs, I plan well, before time, and express it clearly to avoid any confusion; second, I give detailed attention to my educational resources whatever minimum are available to me and try to be open and creative to forage my own; and third, I attend to my learning environment and hold an organised, disciplined, and communicative demeanour to facilitate my delivery. Professionally, we live in scarcity – poor student quality, lack of background knowledge, cultural shyness, outdated library resources, inaccessibility of scholarly papers, traditionally-designed classrooms, red tape and poor communication

channels. This lack of resources used to frustrate me a lot but now I own it as an important part of my professional identity. These unique circumstances, in fact, have ploughed furrows of creativity in my personality which help me to overcome my deficiencies. I refuse to allow this to interfere with my way or compromise my quality of teaching. This is now a new rung to my identity ladder. Our classrooms are small, built with heavy bolted furniture, ill-lit, suffocating, and hot in summer and too cold and uncomfortable in winter, and most importantly, disallow any group work. On top of that, frequent power outages disrupt everything. But the circumstances now have developed in me a skill and an understanding of envisioning space beyond the classroom. Like my early teachers, I do not mind bringing my class out of those four walls to sit under the sun if weather permits and continue the routine. Many postpone or leave their classes early, but we move and extend spaces out in the field. Some of my colleagues call these efforts '*khail tamasha*[63]', but we do not mind, and my students give me their full support.

Image 6.5: Cutting through spatial constraints.

For example, our Postgraduate Diploma and Master of Education – where I am involved mostly - usually attract experienced professionals from the education industry. My assumptions and experience of participating in these courses lead me to give thoughtful consideration to our learning space, too, that could support our collaborative efforts in the course. Every time I have to request the administration to allot us the conference room with easily moveable furniture. Only this little understanding and effort allows me to introduce a

[63] /kʰeɪl təmɑːʃə/ - fun and frolic in sarcasm

direction-free space in my classroom to give my students an implied message – attend to one another - talk to one another – have discussions – and unpack the new knowledge by seeing it through your past knowledge and experience! There are more challenges to this style of teaching. Our students have certain 'understood knowledge' about our educational culture: textbooks, lectures, information, and examinations – so they come mentally prepared that they are here to 'listen', which further gives them a disposition of reluctance and hesitation. But when they interact with me, they come to know that things are different, expectations from them are different, treatment of the course content is different, assessment plans are different. They do feel startled, raise their eyebrows, and at time feel intimidated. But I keep motivating them to walk along. Particularly, our students with teaching backgrounds usually have a wealth of experiences to share, and I always aim to capitalise on that to bring to our discussion perspectives and point of views to connect with and concepts to elaborate on. It is quite frequent now that when they leave the course, they come to me to say, 'Thank you, it was a new and a useful experience'. For their initial reactions, I do not blame them, because, they are not used to it. They belong to the culture where a teacher comes from a 'distance', delivers a 'monologue', assigns textbook readings, and conducts assessments through exams only; where prior knowledge and experience, ability to critique content, or choice to have your own direction has no value. Through preaching a thesis contrary to their norms, I, in fact, ask them for a relationship - learning together – which, in a conservative setting, is an alien thought.

So, time has shaped me into someone who now takes every challenge not as 'inhibitory' rather 'excitedory' - an opportunity to learn and grow. Doing something new every time leads me to challenge my limits, shake me out of my comfort zone and teach me different things. These provide me reasons, hold my interest high and prepare me for the future. That also allows me to give my students more than what is expected of me: I give them something to think about, something to take home, something to experiment with at their workplaces, and thus build the link, the knowledge link. So, teaching for me has become a reformist, a creative process of bringing change into the lives of students, and this spirit makes me strive hard. To cut through the lack of resources, I am developing subject readers containing eclectically chosen reading materials from books, journal articles and web resources. In these readers, I organise materials in such a fashion that they address students' knowledge needs at different

stages of their learning activities and assessment tasks. Moreover, a significant feature of my teaching is a strong and effective communication to provide my students with timely and effective feedback. To promote ethical and productive endeavours, I encourage my students to submit their work in parts for feedback before their final submission, and this not only strengthens the element of authorship and originality, but also earns them an opportunity to seek timely feedback during their development phase. Furthermore, at each critical stage of their project development, I encourage my students to share their experiences with their class fellows to promote openness and help for those needing assistance. The appreciation that I receive from my students at the end of the day removes all my fatigue and makes me afresh again. My attainment of happiness!

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Hussain appeared to be open, confident, and daring. When I asked him to let me sit through one of his classes, he said: 'Look you are most welcome, come any time, here is my weekly class schedule. You just come in and sit, nobody will stop you." *I was taken aback by his answer. Had I been in his position, I would have taken a little time to organise a session, prepare my teaching, prepare my students and make efforts to ensure that my teaching is observed and reported accurately. Hussain, as I found him, was a different person, very natural without the corruption of pretence.*

Early the next week, before our third meeting, I reached Hussain's workplace for his class observation. It was a cold but sunny day and Hussain's workplace was facing power outages. I found Hussain conducting his class out in the sun. He was teaching 'teacher development'. 'Imagine yourself sitting in the chair, describing your personality as a person, and present which aspects of your personality facilitate or hinder your occupational personality as teacher' *was the topic the class was participating in. Once the task was completed, they exchanged their notes with each other and formed groups according to their personality types and worked on consolidating a bigger profile to present before the class. During all this time, I found Hussain focused on the aims of different stages of the activity, disciplined in keeping time, loud and clear in conveying instructions, and kind and cooperative in assisting their learning. Looking at the overall conditions in which they were placed, I understood more of what Hussain meant when he said: '*these contextual lacks have ploughed furrows of creativity in my teaching.*' Apart from Hussain's reformist take to his*

teaching, his continuing reflective practice to take knowledge from his experiences about his teaching and the way they relate to his students' learning was impressive.

For example, looking at his class menu (Figure 6.5), I find it a good example of social and constructivist philosophy to teaching – and a great way to communicate, look back and organise content. I remember when I first started teaching, my dilemma was not knowing how to control one task from keep mounting on top of another and eventually becoming an out-of-control mess. Observing teachers like Hussain, it dawned on me that continuing in this way and not effectively intervening my routinised teaching with Hussain's strategies would only cause more frustration and disillusionment. I think Hussain's deep involvement into his teaching practice can be an exemplary practice for Pakistani teachers. Such deep involvement, in my opinion, can help teachers challenge the established pedagogic assumptions and ideologies, social and cultural biases, and attitudes and behaviours which silence the voices of our students and teachers. In my own process of becoming accomplished, challenging the teaching norms, convincing the students over social and constructive teaching style, and wrestling with the administrative red-tape remained my challenges. I have learnt through my experience that a collective effort where everybody is on the same page, makes a teacher's job much easier. Coherent and cohesive functioning, in my opinion, comes from the support of the system. When system is in place, infrastructural, administrative and material support becomes readily available, and teachers can run learning and teaching processes more smoothly. Otherwise, holding a belief and translating that belief into reality without the support of the system is utterly a lonely journey in a context like Pakistan.

Like Hussain, I too believe that knowledge does not mean just a mastery of a few concepts and principles but a sustained growth and development which one achieves through active and living learning processes. Teachers, in this process, are not the authority rather a wise, helpful presence for problem solving and other quests. In addition, a teaching-curricula must focus on learners' interests and application of human problems and affairs which may be realised through subject matter, activities and projects. With the help of Hussain's account, I was able to reflect, order and understand my own views about curriculum, teaching and learning.

Once through with his teaching observation, we sat under the shady tree for a tea break. But soon he was called by his department for some urgent meeting. 'For the last one week, this is happening. Nobody is clear about what is to be said, done or asked in this wave

of terrorism. We get phone calls every morning from higher authorities to do this and that. Once it is done, we receive another call to do something else – utter confusion and panic,' *Hussain explained heatedly after he returned. Once we were settled, we slowly started talking further about Hussain's teaching and then moved to discussing other aspects of his occupational life.*

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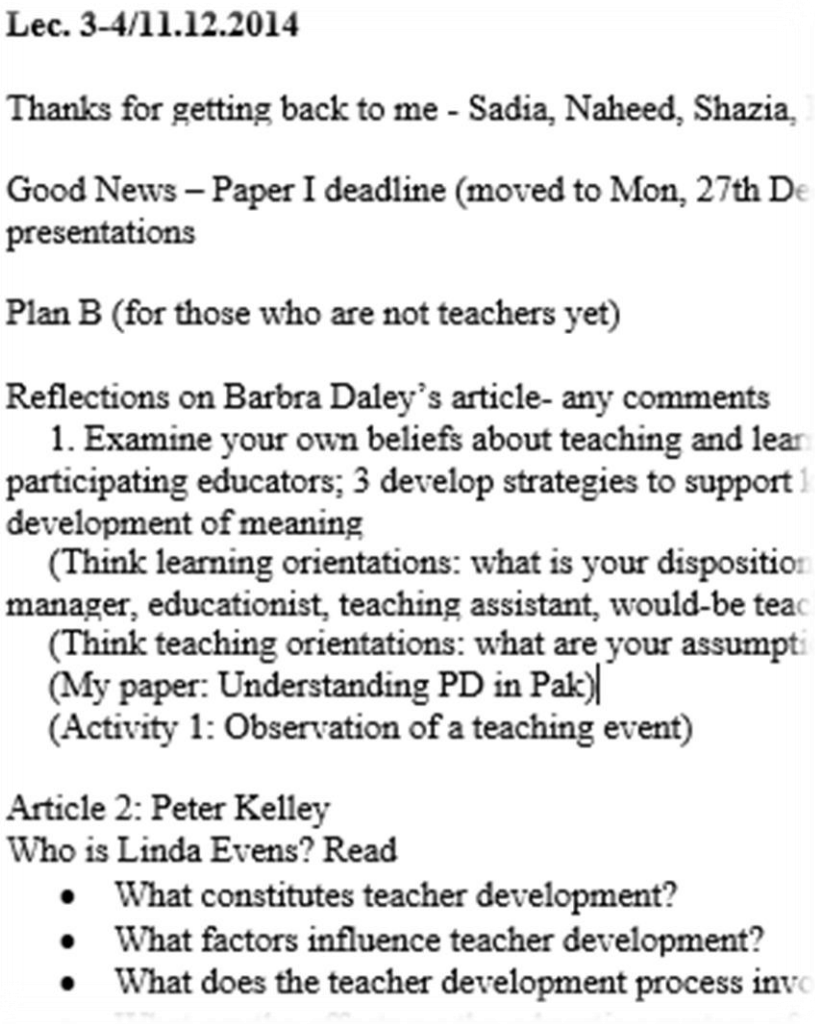
The Future: Hope

I have developed and am still developing tools of teaching for myself and for my junior colleagues. Now I have a course reader, a menu for the day, handouts, slides where possible, posters and photographs to conduct my teaching. For example, whatever lesson is due, there is an assigned reading to it from the assigned course reader. Like my students, I read it too in detail and highlight background knowledge, the actual thesis and critical questions to reflect upon and consider its relevance to our practice and workplace realities. After that I see if there is anything else I could add – any additional reading, Internet link, any activity that we could do in class, any interesting story or anecdote, or even any relevant experience from my past – I take a note of all that. Once done, I switch to preparing a class menu or call it an outline. This includes, content



Lec. 3-4/11.12.2014

Thanks for getting back to me - Sadia, Naheed, Shazia,

Good News – Paper I deadline (moved to Mon, 27th De
presentations

Plan B (for those who are not teachers yet)

Reflections on Barbra Daley's article- any comments
1. Examine your own beliefs about teaching and lear
participating educators; 3 develop strategies to support
development of meaning
(Think learning orientations: what is your dispositio
manager, educationist, teaching assistant, would-be tea
(Think teaching orientations: what are your assumpti
(My paper: Understanding PD in Pak)
(Activity 1: Observation of a teaching event)

Article 2: Peter Kelley
Who is Linda Evens? Read

- What constitutes teacher development?
- What factors influence teacher development?
- What does the teacher development process inv

Image 6.6: A snippet of my class menu: planned and organised encounter.

organisation including significant points from the reading, further reading, class activities, reference to our previous readings or any background knowledge, personal experience, and the follow ups. Now this outline in a way helps us to remain focused – and my students find it very helpful, too – and this level of input is perhaps something that many other teachers do not do. Once a colleague of mine asked about what I do in my classes, commenting that every student feedback of mine is so good and they are so happy with me. My answer to her was, 'Just a little extra effort'. We all need just a little extra effort.

These days we are studying personality types and their influence on our teaching styles. So, from now on, we will work in groups to finish writing our teaching profiles. The benefit of this group work is to encourage my students to complete their tasks by collaborating, communicating, and learning from one another. As far as these power cuts are concerned, I am used to it and I have learnt to live with it. When my students see me unaffected, they also show a similar understanding. But that does not mean that we mustn't do anything to improve our situation. The authorities must allocate sufficient funds to purchase an efficient back-up system to at least keep classrooms lit.

Our governments spend so poorly on education and a larger chunk of our educational budget – whether through federal or provincial sectors - gets spent on the larger universities in major cities, and whatever is left, a meagre amount is made available to universities and post graduate degree colleges like us in small cities. The implications of this neglect have negatively influenced nearly every sector and aspect of our university life. There are three key areas that I seriously feel need immediate attention in our region. These areas include educational infrastructure, human resources need and development, and workplace culture. In terms of the first area, infrastructure, our classroom, library, computer labs, teachers' staffroom, and learning spaces are small, gloomy, inflexible, and aesthetically unattractive. For example, some of the classrooms are so bad in their condition that I feel compelled to conduct my classes outdoors. But it is not possible every time and for everybody. Our library is so off-putting that nobody likes to spend even a moment inside: books are kept under lock and key, book issuance is not allowed to our students for certain reasons, and sitting space is so limited and uncomfortable that people do not usually feel tempted.

Moreover, my department does not have adequate space to conduct research supervisory meetings. Currently, we conduct our meetings in the staffrooms, which I always feel is so inappropriate. It is not only against the privacy of the student researchers, but also the confidentiality of the research materials. Furthermore, we have only one laptop and a projector available to us as teachers. Now this means not everybody can use it if there is more than one class going on simultaneously. One of the reasons of introducing a class-reader to my teaching was this too. Similarly, not all teachers have access to computers in their staffrooms and the machines that are available are old and run on outdated software and applications. Internet facility is slow and remains mostly unavailable. So, infrastructure and spatial limitation are major issues.

Second, in relation to the human resources area, over the past few years, teachers' salaries no doubt have improved but are still below par if I compare them with those in other professions. In larger cities, however, teachers of similar rank enjoy better educational environments and professional cultures, and they have other opportunities to earn if they like – for example, working as a visiting lecturer or a consultant for other organisations. But we lack that exposure and enterprise. Owing to this very reason – poor pay scales, lack of facilities, and unattractive working conditions – teaching as a profession has failed to attract competent people to join in our region. The implications of this are dark: teachers are deprived of their rightful social status, the teaching profession remains unsuccessful in receiving due importance from the community, and in particular, the teaching profession in our relatively smaller cities ceases to attract persons of above-mediocre ability. Another important human resources factor is related to the senior teachers' empowerment issue. Times are changing fast and so are our learning needs. Notwithstanding this phenomenon, very poor investments are being made on teacher quality. There is no denying the fact that teachers need continuing professional development, access to latest books and journals, and funding to conduct research projects to excel and contribute to their local literature. But this area is heavily ignored, resulting in poor student satisfaction and results, which further negatively affects the industry which needs graduates equipped with the latest knowledge, skills and aptitude. This in turn comes to destroy teacher motivation, too. Things like these can upset anybody.

For example, I was selected to attend a professional development programme in our capital city organised by the higher education authorities. But to my surprise, there were people from all over Punjab, nearly 60, junior and senior under one roof, and we were being lectured the same content without attention to career stages and needs. Moreover, the content shared was basic and generic, and lacked relevance to our individual and local issues. I was wondering how much money they must have spent on that event - travelling, boarding and lodging for so many people. They dislodged so many teachers from their settings, disrupted their teaching and other academic routines, and the result was so unimpressive. Some of us dubbed that as a 'holiday'. I was seriously wondering why this: first, professional development through lecturing makes no sense; second, different teachers and workplaces have their unique learning needs and professional issues to tackle and attempting to tackle them under one roof through such a naivety is a 'sin'. I thought it would have been far better if the same amount of money was spent on buying resources for teachers and arranging some collective forum or platform at teachers' respective workplaces.

Furthermore, another issue that I feel so seriously about is the lack of induction programmes for new teachers. Thinking of the days when I was making initiations in the field until today, newly appointed teachers are left with 'no mercy'. If I were in power to intervene, I would have devised some system where senior teachers mentor juniors and provide them guidance and supervision on a continuing basis and in close collaboration. To me, such initiatives can help them realise that they are being looked after and can also help them in establishing an ethos of networking, consulting, and communication in their workplaces.

The third most important intervention, I feel, must be done is the attitudinal change on the part of our leadership. We must shun away the culture of disrespect, disharmony, and disownment, and move together to establish a culture of communication, support, performance and accountability. To do this we need to involve and value the opinions and suggestions of all the stakeholders: higher education authorities, heads of departments, senior and junior faculty, students, the community and industry. The leadership at the top must realise that decisions made without involving teachers and students will not help in any way. Teachers must open their doors to their senior and junior colleagues to share their practice and resources, accept feedback from their colleagues to improve, and help minimise

or solve issues together within their own institutions. This culture of connectedness and togetherness will build teams that will excel, bring change and will matter.

If in few words I describe my journey so far, I think 'passion' is the word that I would pick for it. Look we all need something to generate resources to ultimately run our homes, and no doubt that is a big driving force to run people and economies. But that is not enough and that must not solely define anybody, and if it does, she or he has not thought deeply enough. So, passion in my case defines my journey more fully. This is what I have seen and felt so closely growing up in my family. My grandparents – my heroes, my ideals – were passionate people. It was their passion that enabled them to re-establish themselves after their troubled migration from India to Pakistan in 1948. They had lost everything – their business, their loved ones and their friends – and reached Pakistan empty-handed. Rebuilding was a Herculean task but not for them. They worked hard day and night to give their children the best they could and more importantly a sense of continuity in a new land away, thousands of miles away, from the lands their elders lived and were buried in. Move on, and they moved on so gracefully! They kept high morals, not just for themselves but also preached to us, too. They were pillars of love and passion and they poured those values into us all. Now me - I am a passionate husband of a beautiful wife and a passionate father of my loving children. We are a tightly-knit family! When teaching emerged as my profession, I feel it was the passion that drove me up till now against all odds. Now what is driving my passion? That I do not know yet. That's the new thought this story – recalling and telling – has given me and I will spend the next few months brooding over that and may-be somewhere in future I will be able to tell that!

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I fully empathise with Hussain, the complexity of his roles and the uncomfortable circumstances he and his colleagues live with. I spent half of my day with Hussain. Through the depiction of his job as a teacher provided me an opportunity to project the equally complex and difficult lives of our colleagues in the context. In these three meetings, I found beautiful people – educated, refined, hospitable and hard working. Like Hussain, we work in problematic circumstances, lack of resources, impoverished culture but with a hope that the things would change, we step into better days ahead soon.

Hussain's classroom was surely well 'lit', even without light!

Once we were through with the final checks related to our data generation, Hussain stood up shook my hand and gave me a hug. We both were trying not to let each other see our wet eyes … We both belonged to the same context and we both were concerned: 'Come again, Imran', *and I said, "Yes, I will!"*

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Seven

MUNEERA

And then one day I realised
I had scars the shape of wings.
(S.C Lourie)

My first meeting with Muneera was very unexpected. I was sitting with one of my research participants at the historical Pak Tea House, putting finishing touches to our last conversation, chewing over the last few chunks of inspirational thoughts that had sprung up during our discussion. I never imagined there might be somebody sitting right next to our table overhearing us talk about teaching and teaching lives. When my research participant finally left, a woman, clad in white jeans with a head wrap and a pair of thick turquoise glasses, approached me. Without reservation, she endorsed our conversation and I looked at her in wonderment not knowing what to say. She introduced herself as Assistant Professor at a PDC in Punjab. After a brief exchange, she gave me an e-mail address to send the research posting to her principal – which I did the same day. Who would have thought that bumping into a random person at a cafe would produce such an insightful research participant!

A week later, on a late rainy morning, I was sitting at her house waiting for her return from her daily jog to jump start our first conversation. On her arrival, she warmly welcomed me, and over a glass of fresh orange juice, we struck up a conversation and segued into her past.

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Muneera's Narrative

The past: The construction

I was sitting on the balcony and I was very excited. I had in my hand a freshly fried *samosa*[64] wrapped in a scrap of newspaper. Hiding myself from everybody's eyes and locking myself in my favourite moment was just my routine after school. That *samosa* was certainly something to die for, but I was more excited about the newspaper wrap. I would spend the next moments reading every bit printed on that paper. Some stories would start from the middle and some would end in the middle, others would come with catchy headlines and weird pictures. Some

[64] /səmɔːsə/ - potato cutlet

stories were so intriguing that I would innocently go out and buy another *samosa* with the hope of finding the missing wrap where the lost thread of the story would continue. But it would never happen, and I would feel so annoyed. But every time, that annoyance sowed a new seed in my brain, which through conscious or unconscious rounds of thinking, would turn into somewhat of a complete story. That would be a moment when I felt satisfied.

I was born to parents who were challenged by financial pressures. My mother – my soul mate – had never been to school and my father – a smart fella – had completed his high school. However, my father was diagnosed epileptic during his high school years and that disrupted his course of life. Whenever he talked about his school days, his eyes would radiate, and he would tell stories of his academic achievements. Our household was driven by scarcity – all efforts were being made to stay alive. Circumstances had led two of my elder brothers to quit their school and do child labour. The psyche that emerged out of that living was ruthless. We were two girls in that household and were already counted as a liability rather than an asset, therefore, were managed: "marry them as soon as possible." I was an extrovert as a child. My household had nothing much to offer. I did not have books to read, colourful clothes to wear like any other child in the neighbourhood, and in particular my school uniform was scruffy, and my shoes were unattractive, and that would pull me back from coming to the front in my class. I had developed a few serious talents though: I could sing well, write well, make artful sketches, talk to strangers, run fast and fight with boys!

Now I feel today the danger of reading unfinished stories is immense. You remain exposed to moments teemed in tension, crises, complications, obstacles and confrontations without having the knowledge of how those might dissipate and resolve. Staying too long in that unknowingness or confusion gives you one message alone: life is confusing, messy, panicky. And when one's own life and circumstances can validate that, imagine what kind of cognitive make-up one can get wired around. I do not know how but hanging too long in that limbo, in actual, created in me an urge for change. I started seeing those unfinished stories as an invitation into their unfinished plots to conceive their ends. That gave birth to creativity and boldness early in my life. The fruits of 'this' reflected on numerous occasions in my early life: whether that was about going out on my own to lodge my admission application to high

school, pay utility bills, communicate to my father's doctor about his medication, or deal with matters related to my younger siblings' education. I would handle these all alone.

I do not even remember when I started writing stories. I became a creator who had powers to create characters, assign them roles and decide their fate. But I was a kind creator. In my 'world', children would laugh, play and have fun; adults were healthy and strong and would build beautiful houses, return home in beautiful cars, and bring home books, toys, dresses, shoes and delicious food. This is how I spent my early life: imagining and creating my world! But the villain in my real world had plans up his sleeve. When my high school was over, my brothers, out of economic fear, pressured my parents to organise my marriage and get rid of one of the two girls. I beseeched them to let me study in a college. Today I feel if I had not had the support of my parents, my own story would have remained unfinished. My mother sold her gold jewellery to pay my tuition fee and this is how I read for my undergraduate. My mother's revolutionary act and my father's silent support compelled me to add another character type in my typical list of characters in my stories: "Characters can have ailments too, if they are good to their children, no problem, they can still thrive as heroes."

I was in class 11 when I sent my first short story to our college magazine. Mrs. Hashmi – our *Bazm-e-Adab*[65] teacher, fiction writer and editor of the college magazine – called me up to her office. She perhaps had difficulty in believing that I was the author of that story. After 'interrogating' the truthfulness and finding that was my half-hearted attempt and there were even better stories lying at my home, she froze up for a moment and in the next moment, gave me the news, "Ok, we are publishing it, but on one condition, you will not stop writing!" Since then I started taking guidance from her after class. She loaned me her books and took me to the local library for my membership. Soo, nearly every old-books vendor in my city knew me: I would buy, read and swap them with other books of my interest. I finished reading nearly every major short story writer in Urdu fiction. That intensive reading helped invoke a fine thinker in me. In class 13, I had already published five major book reviews in our college magazine and my second short story was getting published in a renowned literary digest. Those years gave me direction in life. After completing my graduation in literature (Urdu and

[65] /bʌzmeɪ ədəb/ - Co-curricular teacher

English), Mrs Hashmi recommended me for a part-time job in her brother's literary digest. That was a golden opportunity to work with Professor S, a renowned critic, translator and writer. He was translating: *War and Peace* (Tolstoy, 1867) and *Story of Philosophy* (Durant, 1926) into Urdu. This job was, no doubt, a good source of extra income, but, more importantly, it let me work with and learn from such a great literary figure. That was a huge start for me and I enjoyed it so much that I felt compelled to read for a Masters in Advanced Language Studies with a fine mix of language, literature, translation and interpretation. I completed my degree with a high distinction in 1997 and quite unexpectedly received an employment offer. So, I became a part-time teacher at my own college.

Image 7.1: A treasure trove – my lifeline and a favourite spot. A typical old books market in my city.

Apart from my early few challenges, my three active years at that highly prestigious language institution were some of my best learning years. I was assigned creative writing modules for certificate and diploma level English. The outcome of my early teaching was the realisation that teaching was a difficult task and required a totally different temperament and training. Having amazing abilities to think logically and write impressively is one thing but helping others to acquire that skill is totally another thing. Since that was my first ever teaching job, I was quite nervous and did not have a clear idea of how to break up teaching into logical lessons and also how to incorporate my personal experiences as a budding writer. We were only three teachers in the newly launched evening programme. My other two colleagues had

their busy households, so they would always hurry to finish their teaching and go home. So, I felt very lonely and helpless. To cut through that isolation, I would arrive quite early at my workplace and spend long hours in the library reading whatever resources I was able to find on curriculum design and development, lesson planning and feedback and assessment. Most of the books were from English and American authors which, to a great extent lacked local knowledge and experience. Nevertheless, they proved extremely helpful. Keeping a diary was an old habit and I used to record every instance, every moment that was significant and revealing. That practice created for me certain meaningful experience and gifted me the language. In those days, I read my first paper at the SPELT[66] conference about learning and teaching theories and their legitimacy in our conservative language teaching classrooms. My department head was one of the conference presenters, and looking at the quality of my work, appreciated me and invited me to assist in his departmental project.

My workplace had undertaken a massive administrative and role change-over as they were preparing to lodge their petition for the grant of a charter as an independent public university. Apart from numerous other administrative chores, academic catalogues, course descriptors and subject outlines needed to be revised to a certain standard, and that was where I was chiefly involved. I liaised and supported coordinators, heads and deans in organising meetings and preparing and disseminating minutes of the curricular meetings, reported evaluation process and findings, coordinated and prepared documentation regarding changes to courses and subject descriptors and outlines, and wrote course catalogues. It was a colossal task spanning two years, but surely once in a lifetime experience for an entrant like me. My department head recommended my name for the Young Academic Award which was another feather in my young cap. My department head was a fine man. He made me dream. He told me stories and shared his knowledge. He brought out the best in me in that short time. I learnt the skills to conduct myself among senior academics and administrators, present in meetings, write technical reports, work in teams, manage conflicts and learn language to talk about curriculum.

When I joined my local postgraduate college – not far from my home – as a lecturer in their

[66] Society of Pakistani English Language Teachers

English department, I had already become a fast-growing professional who now had a good understanding of how to plan and execute lessons with clear objectives, activities, and rigour for students to meet their learning goals while continually mulling, weighing and balancing my daily plans with the larger syllabus plans. My context has its unique characteristic: geographically, it is located slightly away from the big cities and demographically, it is housed by agricultural cum industrial households. The predominant contextual ethos – poverty, unemployment, over-populated households, illiteracy – are not favourable for families to understand the value of education and send their children to school, let alone to universities. The educational provision and access divide between our region and the developed Punjab are huge and that has its negative implications on every sector. That state of affairs has direct negative impact not only on the teachers' work, but also on their role or status in our society. I was young and new, nevertheless was filled with fiery enthusiasm to become prominent in my field. But I took those challenges as a gap where I could contribute and make my mark.

In our curricula - arts or science – English is a compulsory subject. Out of two papers – Anthology of English Literature and General English – I was more interested in teaching general English which included composition, comprehension, and grammatical and lexical resources. What happened to my lesson planning during those days was a wakeup call for my need to develop local understanding and needs. I had returned from a relatively modern Pakistani language institute where we were trained to teach English using functional and communicative language teaching techniques. My current workplace was not at all ready for that. Infrastructural provisions, educational resources and the established norms and passivity of students were enough to shake my confidence. Most of my colleagues – like any other place in my region – were attuned to teaching English predominantly in Urdu or in our students' mother tongue with little or no application of the target language. The grammar-translation approach was largely used where huge emphasis was given to isolated word lists and explanations of grammar rules. I am not judging them, but maybe that was what their experience had told them to do or maybe it was the perceived requirement of the examination type and system. I was not sure, but I was quite discouraged and disoriented when my students refused to show interest in my teaching and even made complaints. It was no doubt a wake-up call for me. Those early experiences refined my thoughts and enlightened my understanding of the context from the point of view of a teacher. The more I read, the

more I moved away from merely theory driven approaches without having knowledge of the learners, their needs and learning styles, and our local conditions. Since then, my 'learner' has become a central element in my judgement and decision-making.

Lack of educational resources and professional development at our workplace had made a few of us quite selfish – and I think it is instinctive, too, when resources are scarce, even the dirt looks gold. That was perhaps one of the reasons why our colleagues had communication gaps, why the culture of sharing and mutuality was missing, and why our leadership supported the status quo for if they had dared not, from where would they have brought experts and resources to build our capacity? But did they even have that vision? Time passed leaving behind a person who in her seven years' practice became one of her students' favourites, and a good mentor, a resource person, and an 'unofficial' teacher educator. Those seven years provided me direction for my Master of Philosophy which I completed in teaching materials design in a learner-centred language classroom. Immediately after, I had two offers to choose from: work as a teacher educator at my college or hold the office of education advisor at the provincial textbook board. I was busy analysing these offers when life took a strange turn.

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The conversation with Muneera was very engaging and evocative. She clearly sent a powerful reminder across many who have the privilege of growing up in a text-saturated context. I was born and bred in the developing Punjab in an upper middle-class and, therefore, was able to claim comfort and resources without facing a lot of trouble as a student. However, as a teacher, I shared the similar challenges as any teacher in this educational context: facing intellectual and development challenges without the adequate help from the system.

The provision of resources and access divide between the developed and under-developed Punjab is repeatedly reported in the literature and Muneera highlighted that very powerfully. Muneera revealed another entwined phenomenon related to 'scarcity': courage to pivot, creativity to craft means and resources, and strong work ethics to sustain the momentum. Muneera, while strongly depicting the intellectual loneliness of teachers in Punjab, dished out a clear message to her colleagues: concrete action and uncompromised

persistence lead to success. In Muneera's life, the roles of mentors – her teacher and employer – were powerful. They opened the right doors for her, as I feel.

Muneera, in her first conversation, spoke at a very slow pace, took four breaks in our three-and-a-half-hour session and looked tired. It was perhaps due to her exercising that morning. But what she told me next made me speechless, and what she had just finished telling, rendered altogether different colours and meanings to her details.

It was another rainy day in the city. A chilly night left me restless and tired. I missed my morning wake-up alarm too. I hurriedly finished my morning tea and rushed to Muneera's workplace. It was located near the town centre, already awake from its slumber. The puddles had begun to appear on the roadsides, and as I entered the college, the ground was already submerged under an inch of water. There were bricks everywhere to help people juggle through muddy and watery patches to the main building. 'In this rain, nobody turns up to classes, so ample time to sit and talk,' *Muneera said laughing. We sat in one of the quite corridors near a coal stove heating up the surroundings and began talking about her journey.*

Image 7.2: When in crisis – My workplace on rainy days.

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The present: The deconstruction

The later part of the *monsoon* season of 2009 thrust me into a life changing experience. While finishing off celebrating my daughter's sixth birthday and making a final cup of tea in the middle of the night, I felt strange pain around my right-side to the armpit. I immediately showed it to my husband, a medical doctor, and his reactions instantly made me feel that

something was very serious. What happened next is a long painful story – mammogram, biopsy, medical tests – but even more tragic news was when I was told not to follow through any career plans for some time. I was Muneera and I was a stage-2 breast cancer patient now. An unfinished story? Has mine too ended without an end?

I am not interested in elaborating what medical alleyways I walked through – chemo, loss of hair, aches, scars, loss of body part, mood swings – but I wish to share what a spiritual transformation I experienced during this whole process. Before that I was going very fast, I was concerned about my status, my fame, my rank, my goals, and I always believed in my strengths and in achieving single-handedly what I had dreamt. I had a beautiful husband and a lovely daughter, but we both, especially myself, were extraordinarily busy, as if I was in a competition with my own self. I was selfish. I was short-sighted. I never even cared about God and the things out of my control. I was lost in myself and my dreams alone. This 'journey' offered me a wake-up call to examine the path I had already travelled and which road I must choose to walk on if I survived.

I am alive today as a strong-willed person. Those thirteen months have made me grow stronger, healthier, happier and a better human being. I have learnt to love others and say thank you for continuing to love me. My bond with my parents, siblings, and my family has grown a trillion times stronger. Now I do not hold on to things: I have learnt to let go and walk away with a smile. Balance, love and happiness is a better call. Time has passed, leaving behind a changed person.

During this time, if anything remained alight, it was my passion to write, however little, but write. My favourite time of the day then and now, too, when my brain functions at full speed, is early morning before the sunrise: hot cup of green tea and myself somewhere near the window where I can see the sky, trees, birds and the horizon. And I think and think about all those unfinished stories I had read in my childhood and how I sneaked into their plots to complete them. Every childhood story that I wrote had a happy ending for I was a kind creator – will mine, too?

After attaining stability and receiving a green signal from my doctor, the first thing I did was to dial a number. Mrs. Hashmi's brother, Dr Bilal (late) was a renowned academic, publisher and a child labour activist. I expressed my desire to him to devote myself for some time to his community projects. So together we devised a weekend school project for kiln workers' children in the outskirts of the central Punjab. I sought volunteers from my previous colleagues and students and we were lucky to win the trust and cooperation of eight wonderful teachers and a few local philanthropists who provided us personal security along with abundant books, copies and stationery. I managed the whole project under the guidance of Dr Bilal and our team conducted 160 weekend sessions at nine different locations from 2011 to 2013. Apart from an expression of gratitude for my new life, the fundamental purpose of this project was to express solidarity with two million children in Pakistan and their families who do forced labour in brickmaking kilns at $1.25 per day wage rate. Moreover, we wanted to spread this message among kilns owners, too, in the region to improve pay, work conditions and spare workers' children from hard labour. It is such a shame that no provincial or federal government has paid any serious attention to this issue. Rather, they have directly or indirectly provided support to kiln owner mafia though politicians and police.

Image 7.3: One of our team member teaching kiln worker children.

This whole activity was an enlightening and an eye-opening experience, and personally not less than prayer, meditation, appreciation. I feel I have given two years of my life to those wonderful children when my heartbeat with theirs and I felt even more humble and grateful for this beautiful life. I love my brothers, who had to do child labour to bring bread home to

feed us and look after us when my father was unwell, even more. I rediscovered my father who, since my illness, has never shown a single sign of his medical condition. It is a miracle - he is as fit and strong as one should be at his age.

I have spent a long time in education and these years have transformed me from a struggling professional into a confident, creative, inter-dependent and humble person. I am running three adjunct offices: I am working as head of the evening teacher education programme, education adviser to the provincial curriculum and textbook board, and chief editor of a children's educational magazine. I often hear my junior teachers – during our teacher training get-togethers – talking of their troubled or problematic situations, and I present before them my story to show them to learn to be grateful for what God has given them and use their potential to live their lives better. We remain busy day and night in whatever we do, but we never find time to listen to our own voice, honour our own selves, and allow the real, pure, pristine 'us', with all its deficiencies, ugliness, and inabilities, to talk to us, energise us, and help us grow from within, too. Trust me: it is very soothing, therapeutic, and spiritual and it must be a part of our daily business, too – very important to function as a complete person.

Image 7.4: After recovery – a workshop on stress management: sharing personal experience.

As a learner, I think, the best modality that works for me is a combination of visual and kinaesthetic learning. My learning cycle begins and ends at reading and between these two is the test, the trial, the implementation. So, apart from my addictive reading routines even today, my professional reading always complements detailed note-taking utilising scribbles, graphs, maps, charts, diagrams and lists. To me, good teaching is not just a moment frozen in

one particular time and space. It is, to me, a collection of moments, planned and incidental, spanned from zero to ten over a serious of troughs and crests. We have lows and we have highs. Teaching is a celebration of all these moments, for each provides energy to another and this is where we attain balance, sanity, rhythm and music of life. Moreover, to continue to play this music, we must learn to deal with pain or soreness in our fingers - we mustn't give up - time and receptivity will dull this pain and we will move on.

During the early part of my journey of becoming, the realisation of my being, my location, my circumstances, my possibilities were very important. In this connection, I was ruthlessly realistic. I was poor, helpless, alone, and I knew I had to be selfish a bit, too, to grab whatever opportunity came my way. I was sleepless, overburdened, tired, but I did not care – I raised my hand when they needed a volunteer; I raised my hand where I knew it might showcase my talents before others; I raised my hand when even the experienced expressed reluctance; I raised my hand where I knew I could earn out of it a bit extra! I lifted this burden with a hope that these opportunities would take me away to where I was happy and successful without the fear of failing and being thrown back into the abyss. So, this mixed realisation and idealism was my greatest recourse in my early days. I strongly believe that the first door to knock at in time of need is you yourself. Find your passion, your reason, your strengths, and recognise them, believe in them, and try to make the best use of them in your profession and never ever forget to appreciate what you are, what you have, and be grateful. It is very easy to disbelieve – disbelieve your own potential, disbelieve others. That does not lead you anywhere.

Over many years of teaching I have learnt that teaching is a craft, a skill, an art that you learn to love slowly. There are no fast tracks and no short cuts. It is difficult to fall in love with it. On top of that, dedicated teaching in our culture is a very lonely journey. But if your passion is alive, you are proactive, you like taking initiative, and you show involvement, you can make your way through that loneliness successfully. Otherwise it is difficult. I was naive and critical when I entered teaching and started reviewing other teachers' teaching plans. But when I had to design and develop my own teaching plans in a tertiary environment, I realised then how difficult and frustrating that was. It was a daunting task because my students lacked even the basics, and owing to the lack of institutional support, I had to develop my skills in teaching

materials design and development to introduce something that could meet my students' learning needs and have something more useful to supplement the textbooks. But all along, it was a very lonely experience.

Currently I am working at a school of education and am teaching postgraduate courses in curriculum design, teaching materials design and assessment methods within a language teaching environment. My teaching repertoire sits strongly on the notion of learning by doing and inter-dependence. This is how – working on projects – I have learnt all my life. This is authentic, hands-on, interactive, reflective and productive experience. Since our stakeholders in our evening programme are chiefly practising teachers in primary and secondary schools, this teaching style becomes even more sought after. But it is not that if I like it, everybody will appreciate it, too. We are largely a conservative society, and this is reflected in the field of education, too, where reserved, shy, introvert students are the hallmark of our classrooms. And so are teachers. They do not believe in engaging learners in their own journey of becoming.

Image 7.5: A glimpse into my classroom: exploring research design components through collaboration, readings and exemplars.

In my new class, I put in a lot of effort to win their trust over this type of learning, encourage them at each step to raise questions, share their experiences, read their learning materials, 'dirty' their handouts, scribbling, highlighting, underlining, writing memos on the columns, and when time permits, facilitate one another in their work. We work on small projects – some of their interests and some mine – right at the start of the course, and I do the patchwork with the course content that might be in the form of mini lectures, brain-storming, discussions, problem solving, reference to textbooks, research papers, and web links. So, all this effort is to find together a common thread that runs through our new knowledge, participants' experiences, and its application to their authentic problems or needs.

Our first batch of postgraduate students graduated in 2014 and I proposed to the Director of Studies that we conduct an evaluation (interactive) to strengthen our evening M.Ed. programme. The first phase of the project was conducted immediately after their graduation at their workplaces. The second phase was conducted after six months to explore the teachers' use of new knowledge and skills and the degree and quality of that knowledge and skills to improve their teaching. In both projects, I involved my own students at different stages – fieldwork, data analysis and reporting – which was one of the best learning experiences for both students and myself. The results of that evaluation helped us to improve the learning materials, quality of formative assessments and feedback, and the nature and authenticity of our final projects. Currently, two of my students are writing their master theses on their learning journeys in these projects, which is novel to our context.

So, my continuing struggle and successful survival in my profession is based on one single thing: consciousness – consciousness of what is possible within your circumstances. I keep making minor adjustments to steer my focus and strengths to meet my goal. Perhaps that's the reason that I am a huge advocate of interactive evaluation and its application to our lives as teachers, implementers and educators.

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The way Muneera handled her disorienting dilemma related to her personal crisis was not only impressive, but also a reflection of her 'battle' hardened personality. I was happy to learn how consciously or unconsciously, Muneera replicated for her students the experiences

she had had in working with her own mentors. Involving students by a teacher in their departmental or institutional projects and letting them to write their assessment essays or theses by building on their experiences in such projects is certainly a brave and a novel thought, and surely a huge leap forward for a Pakistani context. Our overall educational setting would need a little more awakening to adopt such a curricular novelty. I remember, in one of my teacher development courses, I had to literally 'fight' with my institutional leadership to let me assess my students through academic essays on place of a two-hour written examination. When they found me adamant, they allowed me to do so but under one condition – that my students or I would not object to their marks or grades being reported as 'examination scores' on their academic transcripts.

Before our third and the last conversation, Muneera organised a visit for me to attend her classroom, a teachers' forum, the principal's office, and her department. Particularly during her teaching observation, I witnessed her interaction with her students with great interest. Muneera kept a calm demeanour, remained mobile and interactive within her class, and encouraged students to interact with their content and peers to develop new understandings. Most importantly, her question-answer session was very enlightening as she provided open-ended answers while creating newer puzzles for learners to provoke their thinking.

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The future: The reconstruction

I grew my initial interests and faith in communities of practice quite late in my professional life. During my cancer treatment, when I was undergoing the worst level of mental and emotional imbalance, my husband, one day, took me on a long drive. But, he had some other plans up his sleeve. We ended up driving to a house full of greenery and plantation. He introduced me to the lady of the house and left us both with an excuse. She was a cancer survivor too. Initially I felt reserved and uncomfortable, but then I never knew her story until I had already finished telling mine. We shared so much in common. Later, through her, I met scores of other cancer survivors and communicating my heart out to them was so easy and perhaps I had needed it during all my healing journey. Things that could not have been shared with anybody, not even my family, I was able to share openly without a mark of shame or

shyness. Sometimes we just sat there together, not talking, but we heard and understood each other so well. That was a powerful and an empowering experience.

Taking inspiration from that experience and having witnessed its power, I began reading literature on transformational theories and communities of practice theories and how to apply them in educational environments. 'Panjnad Teachers' Forum' is the result of that effort. It was launched at our evening school last year and now has support and funding from our school. Its membership has reached twenty-five teachers and is going to have its own bimonthly newsletter. Members of this forum at our school meet monthly for two formally planned sessions: a keynote address and a focus group. We have defined members' roles and responsibilities, communicate an agenda for each meeting, and make sure that the time we spend together is used productively by targeting our recurrent issues, concerns, and needs. This is spreading a good message; more importantly, we have something concrete to show as a precedent that immediate problems can be solved at a local level without having to wait or spend. It is a positive gesture, especially for younger faculty and their learning needs, and a good practice to continue improving by such traditions.

Image 7.6: Teachers' forum: some 'space' within the space!

Another important initiative that we – myself and the day programme head – have taken is to introduce study skills as a refresher to our first and second term students. Students' deficit in this area always increases our teachers' workload, and the need for this type of intervention had always been felt for so long. The focus of the 'study skills booklet' is on the five key areas:

development of critical thinking skills, planning and writing reports, taking part in discussions, reading and evaluating academic test, development and enhancement of research skills, and giving formal presentations. At the time of launching this module, I proposed to the director of studies to provide basic training to our teachers on how to use that booklet in their classes. However, she turned down my suggestion. One of our teachers came to me a few weeks after this launch and said, "I have finished teaching the whole study skills booklet in my class." What? I felt so miserable and was watching the entire spirit of that document being slaughtered. I know, that was not her fault. It happens when you do not have a proper system in practice for training teachers on implementing policy or initiatives – it is a common negligence on the part of the academic leadership in our professional cultures.

I have always been a great supporter of providing early education to children in their own language, a language with which they are familiar from their birth. The fruits of this strategy can result in our students' better improved cognitive development, better critical thinking, fluent participation in the search for knowledge, and discouragement of the culture of rote learning. I have written on this subject in Pakistani newspapers; once I was asked to present my opinion on this at an educational conference, and in the question and answer session, I faced huge opposition and criticism from the so-called elite group of English language teachers, mostly sitting in private schools meant for the children of the rich Pakistani class. 'Backward', 'nonsensical', 'enemy' were the remarks hurled towards me, but I was pleading the case of the underprivileged. They were promoting the curriculum of poverty by becoming a wall against any constructive and productive efforts put forward by those who really favour improvements in what is being taught and how is being taught. If you compare private and public curricula, it can easily tell how the system itself airs hegemony and produces masters and slaves particularly in smaller cities where access and provision are already major issues.

Likewise, in the recent past, the Punjab and the Khyber Pakhtunkhwa governments introduced English as a medium of instruction from grade one in public schools. These policymakers were under the influence of a similar glorified lobby of English teachers who gave them the logic that our country's education system can be fixed by hiring teachers who are competent in English. So much so, that a renowned government official rejoiced his government's victory by saying, "The key difference between public and private schools was

English as the medium of instruction and if they both had the same medium of instruction, then nobody would send children to private schools." What a shallow and eccentric logic. Even the British Council Pakistan who was hired to train teachers in English – I wonder why they did, in the first place, agree to it. The Punjab government has confirmed in their PEELI[67] project report that this project has failed to develop teachers' abilities to make choices about the language of classroom instruction to enhance students' language proficiency and overall learning. This is exactly what I had been advocating for years that snatching mother tongue form a child is like robing and making her alien to herself.

My research and experience suggest that since English can easily be taught as a second language, it must be introduced to children as an additional language by trained teachers later in their lives. The reality is that those who criticise this argument do not know that English at our public schools has never been taught through the actual language teaching strategies; that is, the communicative competencies have never been targeted in our schools. Rather, all efforts have been made to teach the rules of grammar and isolated lexical chunks which are then used to translate Urdu into English and vice versa. Poor language curriculum, teaching materials and teacher training is to blame. Researchers, experienced teachers and curriculum writers can be engaged to produce language teaching materials on grounds that are realistic, informed, and purposeful.

My latest achievement in this regard is the design and development of English language course books for grades one to five for public schools in Punjab. These books include textbook, workbooks and teachers' training manuals. In these books, I have endeavoured to use Punjabi societal, cultural, and traditional inputs and references, whether they are topics and situations, dialogues and passages, names and places, or scenes and images. This was important as almost all the language teaching materials available in Pakistan are set in either a British or American background. Whereas my book series seek to engage learners cognitively as well as emotionally to relate to what they already know, to build stronger connections with what they are learning, and to store information in their memory

[67] Punjab Education and English Language Initiative

meaningfully. I have sent these books to the ministry of education (MOE) for review and approval.

There is another difficulty for writers. There is no system that could establish connection and collaboration among educational policy, textbook writers, advisers and evaluators. That surely requires vision and valuing of this work. A lot is to be done in this critical area, and even more important is to sensitise our educational authorities to it. But what can you do when adhocism or 'fire-fighting' approach to handling issues is wide-spread? Nothing is planned and permanent. This causes a huge wastage of resources and trust deficit. It reflects aversion to planning, a culture of abrupt and ill-informed decisions and a tendency to overlook key issues – a sheer incapacity of our system. Sustainability is something that we all are looking for. No one can do this all alone. Being a teacher, I must say on behalf of my teaching community, I ask for genuine involvement in this process, because if I am looked after, I can strengthen the link and play my best role.

If you ask me what makes a great teacher in our context, I would say three things: they respect their learners and their needs while being a teacher; everything that they do becomes an extension of them as a person; and through teaching, they give their learners an insight into the world they were born into, the world which inspired them, and that they bring to their classrooms as professionals.

My seventh grader, daughter, Umeed, wanted to buy a greeting card to give to her teacher on the next Teacher's Day. Umeed insisted that I arrive slightly early at home-time to meet her teacher, too. I knew her class teacher well, so took it as an opportunity to say hello. I arrived well before time and Umeed came running and sort of pulled my arm towards one of the rooms where outside the door a person was standing. "This is my Mummy, and Mummy, this is my favourite teacher, Miss A." That was a surprise as I did not know her at all. Miss A herself broke the ice and told me that she had recently joined as an assistant teacher of maths and geography. While Umeed was busy presenting her 'thank you' card, I caught her profile closely and for a moment, glimpses of the young Muneera reeled off in my memory. I was led by fears, fears of failure…Mummy, Mummy…Umeed shook my arm. They both were looking

at me smiling. And I prayed that the course of their lives was favourable, exciting and unobstructed!

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In our last conversation, Muneera raised numerous issues: forming communities of practice to promote institution-based professional development, regular curricular renewal, and programme evaluation to improve curricula. Particularly the one related to programme evaluation comes straight from my experience too. In my previous research project (Chaudary, 2009), a dominant response from my participants supported the use of interactive and impact evaluations to strengthen the implementation of programmes and monitor their impact. These participants revealed that their professional development course that existed for five years was never evaluated during its implementation and was allowed to move into its second phase without conducting a credible impact evaluation. So, to them, the programme weaknesses were never addressed.

This entire experience was enlightening and inspirational. Muneera is a fighter, battling on many fronts. Her knowledge of self, unshakeable conviction to do impossible things, curious and questioning nature, deep involvement in learning and development as a teacher and a colleague, standing up against the status quo and saying what others do not, and her strive to keep loving her life, family and friends is a gift to love, cherish and learn from. 'I did not let a story write itself. I wrote the plot of my own story.' *This is Muneera! While saying thank you, I turned back and asked Muneera, 'Do you wish to go back in time again and experience your favourite moment and eat a newspaper-wrapped samosa?' "*Ha…I do not know, but that was a moment, a precious moment, perhaps my early initiations towards tackling the 'unfinished' and turning it into something 'beautiful'."

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Eight

IRFAN

وما كل من سعى يصيد غزالة

ولكن من صاد غزالة قد سعى

Not all who try hard can hunt a gazelle
But those who have hunted the gazelle have certainly tried hard
(Anonymous)

I was sitting in an old gothic-style building. For many years, I had walked past the architecture on my way to school, and its high roofs, grand, pointed arches, gigantic doors and dormer windows always inspired me. But now its beauty seemed to be marred due to lack of care. I was visiting that college to meet the registrar and seek permission to finally engage Irfan in my research. After going through the formality, Irfan took me to his staffroom where we had a detailed discussion on the research project. Irfan proposed to meet at his residence for the first conversation. The next day, in the afternoon, I arrived at Irfan's residence, situated amidst the hustle and bustle of the city life. He took me to his personal study, a spacious room with one wall occupying a floor to ceiling shelving unit overflowing with his personal collection of books. The sound of traffic, horns, and people walking and talking filtered through the open window. 'Sorry for this disturbance, but that 'rhythm' is part of my life, and have never looked to escape it', *Irfan pointed out to me.*

Trying to imagine Irfan's personality through his collection of books, I never realised when I entered his story.

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Irfan's Narrative

The past: The conflict

My parents belonged to a lower middle-class, moderately educated and considerably religious stratum of the industrial city of Sialkot. They gained their living by selling cloth, afforded a plain living and possessed a simple philosophy for their children: "Study if you can, otherwise join your family trade and earn your living." My father did the same in his time: married early and started earning early. Education always remained a matter of secondary importance and that was perhaps due to the dominant culture in industrial city. The 1965 war

had just ended, and my family was battling against the losses they had suffered in their business. I was born in those troubled times!

Being their first child, I was welcomed, loved and looked after. However, my parents could only afford either to educate us in good schools or provide us with good food. They chose the latter. So, I was fed, clothed, and well cared for. However, I was admitted to a school designed for low income families. My school was located across the river, far from my house. My parents were early birds and had a few routines for all of us: wake up early before dawn, take a shower, offer prayer, go for a walk and drink *lassi*[68] for breakfast. Every morning, I would walk to school, sweaty and thirsty. The sight of the clock tower would always tell me 'almost there'. Crisscrossing through the botanical garden and onto the river bridge, the refreshing breeze across the river would make me feel fresh and ready for the school routines. The clock tower and the river bridge always inspired me, and I had heard my elders saying that those buildings were built by British engineers. So, I started dreaming of becoming an engineer when I grew up. In my entire extended family, I was only the second person, after my father, who reached high school and the I was the first who topped the school exams. I wanted to be an engineer and build bridges and it was within reach when the unexpected occurred.

An older cousin of mine, Iqbal, who was attending a highly renowned religious institution to become a *Hafiz and Mufti*[69]*,* died young in a road accident and triggered a revolutionary transformation in our family. "We have walked away from the 'right' path and the time has come that we mend our ways and make the right choices for ourselves and for our children - like we did for Iqbal (my late cousin)." This was the exact state of mind thrust upon us. As a result, we were unschooled from the mainstream education and were admitted to *madrasah*[70] schools described to us then as 'only good schools'.

One of my early difficulties included coping with the social pressure posed by my extended family and friends and the unfamiliar academic culture of the *madrasah*. People in my social

[68] /lʌsɪ/ - a drink made from milk
[69] Clergy
[70] /mʌdˈrʌsə/ - a religious schools

circle disapproved of me and labelled me *Mullah*[71] – somebody who would waste life and end up leading prayers and religious activities only. My *madrasah* was within the vicinity of a big mosque. As you pass through the clean, airy and marbled corridors of the majestic mosque, you would open to a simple, cemented, box-like rectangular *madrasah* building. It possessed a minimalist, strict, unfriendly environment: my classrooms were corridors, courtyards and prayer halls, and my classmates were mixed ability and mixed age-group students ranging from 7 to 25 years of age. Our teachers were strict, the course content

Image 8.1: My *madrasah* school – classroom and the library.

[71] Clergy

was new, and the memorisation was the only way out for most of us.

Image 8.2: Prayer room – used as an examination hall.

I tried hard to motivate myself to live and stay focused on my studies, but my dilemma continued – the memories of my past life would bulldoze all my strength until the time approached when I ran away from that school. Soon I was found, beaten up for that rebellion, reprimanded for the hatred that I had developed for that school, and was lectured on the bounties and blessings of the religious education. I had learnt my lesson! When I failed in my first annual exams, it was then when I genuinely felt ashamed and looked out for help.

Now, I feel if I had not met three wonderful teachers, I would have completely wasted myself, or I would not have been sitting in front of you now. Pleasant, unpretentious, and sagacious Maulana SA; kind, witty, and benevolent Prof AQ; and philosophic, scholarly, and sober-sided Maulana SK! This learned trio was different from the rest – happy, calm and selfless – and left their deep influence on me. These teachers helped me along various avenues: to internalise the new language and the content, to keep pace with the class and organise my work, and more importantly, they allowed me a space to express my thoughts and feelings without the fear of judgement. Particularly, Maulana SK, was an author of nearly sixty large and small books on theology, exegesis, Hadith and Islamic jurisprudence. He taught me the art of reading, critical appreciation, synthesis and opinion making. In his knowledgeable company, I learnt criticality, decision-making, and rhetoric.

Eight years passed. During that time, I got married and had a beautiful daughter, too. I felt like a juggler finding a balance between my family life and my studies. But I graduated from *Dars-i Nizami*[72] successfully. This course consisted of about twenty subjects broadly divided into two categories: *Al-ulum An-naqliya* (the transmitted sciences) and *Al-ulum Al-aqliya* (the rational sciences). The subject areas included grammar, rhetoric, prosody, logic, philosophy, literature, dialectical theology, life of the Prophet/s, medicine, mathematics, polemics, Islamic law and jurisprudence, hadith, and exegesis. This course – *Dars-i Nizami* – grounded me so well in Islamic Studies, and even today, it is hard to find this depth of knowledge among those who graduate with similar courses from the mainstream education.

What to do next? I was at a crossroad – to be a cleric or walk on a different path. And I chose the latter. My wife strongly opposed my 'silly' idea: "You must get a job and settle down in life." I had a job offer from my *madrasah* teachers, but I was shamelessly and selfishly adamant in my decision. I visited a renowned college in the nearby city to register my admission interest and looking at the atmosphere of that college I discovered a disturbing reality about myself: my way of seeing things had changed. Everything seemed so strange to me: their culture, lifestyles, conduct, pursuits, everything was different. I tried to shun this negativity by telling myself: “I am one of them!” But this was in vain. These thoughts made me feel disoriented, insecure and anxious. The obvious happened – disappointment, confusion and inhibition. That was a dark time. I needed help. On my friend's advice, I received repeated counselling sessions with a psychiatric physician. It was a year of ridicule and pity.

I remember, one night, I was lying on the bed with my newly born baby. I looked at her and I cried. I felt as if my body welled out all the tears it could produce. And that was it! A critical moment and I returned. I returned with a happy and a strong heart to my *madrasah* as a part-time teacher and enrolled myself in the Bachelor of Arts in Islamic Studies. Familiar content, like-minded people, and similar pursuits! Time passed very slowly though, and I successfully

[72] A curriculum of Islamic learning evolved at the Farangi Mahal during the lifetime of Mullah Nizam al-Din (d. 1748) and the years immediately following his death. This curriculum - remained dominant in Indian and Pakistani Islamic education - consisted of rationalist traditions of scholarship derived from Iran, and later Deobandi ulama placed much greater emphasis on the Quran and Hadith, known as the traditionalist sciences, as opposed to Frangipani Mahal's emphasis on logic and jurisprudence.

graduated from the course. I did an MA in Islamic Studies, but this time I earned a high distinction and received a gold medal. Right after my Masters studies, I was appointed as a full-time lecturer of Islamic Studies in the degree college in my hometown. This is how I entered the world of teaching. I was tired – physically, mentally and emotionally.

When I started my career as a lecturer in Islamic Studies, I encountered three major challenges. My first challenge dealt with the strong imprints of the *madrasah* education on my pedagogic knowledge. I knew no other teaching style but traditional – sermons, lectures, drills and repetitions. I had to choose between either replicating the 'known' practice or something else. If something else, what was that? I did not know. Moreover, in the *madrasah*, I rarely experienced teaching in the physical boundaries of a classroom equipped with proper furniture. But at my new workplace, the learning spaces were proper rooms where students were supplied with desks and chairs and teachers with a table, chair, rostrum and black board. So, I had to master that space, too! The second challenge was about an unpleasant reality about my profession. Teachers of Islamic Studies were stereotyped as something of a less significant breed of teachers whose status – work, contribution and representation in their workplace – was not considered as important as was of Science or English language teachers. That marginalisation was wide-spread, for example, they were hardly involved in any projects of institutional development and growth, their learning and resource needs were never probed and their contribution to students' success or achievement was not recognised. In turn, when the student community would observe us as less insignificant, they understandably would study science, medicine, engineering, or business to succeed in life rather than my subject.

There was another challenge: the absence of initial training for the new. The day I received my letter of appointment, the next week I was asked to teach. There were so many things that I was totally ignorant of at my new workplace: the culture of the institution, the channels of communication, the acceptable behaviour or disposition of teachers, the nature of responsibilities apart from teaching, and the pedagogic knowledge to tackle the craft. It is not that people did not interact or it was a lonely and uninhabited place – they would interact to discuss everything but the job! When I was assigned the first course, my head of department called me up for a meeting. He gave me the textbook to teach and briefed me about the

syllabus, timeline and assessment method. The remaining time he spent in preaching me to be punctual and keep a distance from students: in other words, be strict and focus on completing the syllabus in time. Since things happened so soon and so haphazardly, I did not even have any time to prepare for my classes. So, what I did, I taught the way my colleagues suggested: lectures, dictations and chalk and board. The first year passed, and I did not enjoy a second of it. Same lectures, same half-hearted students looking at the clock to end class and rush out. That was very discouraging. When I looked at my colleagues to share what I was going through and to seek their help, they suggested, "Just deliver your lesson to them, prepare them for their annual exams, and that's it. Do not overthink." I was in a difficult situation!

When I could not find adequate support at my own college – either from my colleagues, or from our administration – I started looking for external help. One of my new colleagues brought me out of my misery by introducing me to an educational conference. It was such an eye opener. We touched nearly every area of the pedagogic side of teaching that I needed some insight into. To my surprise, there were many senior professionals attending that conference, too, which I failed to understand then, but later I realised, it was due to the absence of a teacher support system in our educational culture. It was negatively affecting both new and old teachers. Moreover, the cultural ethos in our professional organisations in general, and our educational institutions in particulate, did not promote collaboration among teachers which could encourage the flow of communication to exchange knowledge and experiences. It is not that we do not believe in sharing. In fact, we are the kind of society that emerges out of the concept of collective living where life thrives upon sharing and caring from our food to our wisdom. However, many factors, Iike dearth of resources, departmental politics, employment insecurities, being overburdened, time constraints and, many a time, lack of trust in our own abilities, prevent us from growing together. Nevertheless, that conference provided me with a great start and introduced me to the materials that I must read and continue to draw on whenever I felt the need.

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Listening to Irfan as he reeled out his conflicted past, revealed two prominent aspects: lack of agency to control a particular course of action and the absence of early teacher

support. Being a Pakistani teacher, I see the widespread lack of agency among our youth as a direct outcome of our unique societal structures. These social structures – highly influenced by economic (poverty) and cultural factors (joint-family units) promote beliefs among our youth that they must value their system as more sanctified than their individual selves. Our youth as a result, follow decisions that suit their family demographics rather than what they as individuals desire. Its repercussions are felt in educational sector, too. They often struggle to find a point of balance where they, recognising these structural influences, could change the social structures they inhabit. I find Irfan's story a good example of this dilemma. When teachers with compromised voice and volition end up in the teaching profession, the first thing that adds to their dilemma, and in certain cases an early burnout, is an inadequate early teacher education support. This is a crucial factor that demoralises teachers and undermines their performance. In my opinion, Irfan effectively highlighted how our educational authorities demean teachers and their professions.

For our second conversation, Irfan took me to his madrasah. What a beautifully designed and decorated mosque with calligraphic, geometric and vegetal patterns! A big pond of cold, fresh running water for ablution occupied the centre of the mosque. Passing through the clean, airy, marbled corridors of the mosque, we were soon inside the madrasah. The madrasah building presented entirely an opposite picture to the mosque. I did not need a great imagination to picture Irfan walking in that simple, cemented, unprovided-for structure. As he showed me around, I looked at his face. There were no signs of shyness or apology, only contemplation and a tone in his voice that hinted at a sense of ownership and concern. For our conversation, we chose a sunny spot near the water pond overlooking the gigantic calligraphic facade of the mosque.

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The present: The compromise

It is very easy to forget things, the pain, the trial, the tribulation, one has passed through after the attainment of normalcy and routinisation. But I have not. There is a tumultuous road of happy and sad memories on my back which holds a special place in my heart. They were the treasured means that have defined my present and are shaping my future. I think life becomes more meaningful when it is challenged and when one comes out of those challenges as victorious. The minimum reward of this is a stronger and a better person. This is what happened to me. I have more failures than successes in my life, but that has shaped me as a

person, made me resilient, built my character, and given me confidence and trust in my abilities. That has helped me in so many ways – as a learner and a guide.

My strategy for reaching this point today has been very 'simple': teach from the head and heart, have keen interest in the college life, and form networking with colleagues to exchange experience. Now it seems 'simple', but in the early days there were so many obstacles. Our organisational and administrative cultures gave me a tough time. It was hard to persevere and have some productive time for myself to learn to do something different, something new. I have huge respect for my colleagues, but perhaps our system made them a bit 'stingy' related to taking time out to help their junior colleagues. That made me rely on my personal efforts more than waiting for others' help. I have explored libraries to study curriculum guidelines, both about planning and implementing curriculum. I used to have so many sessions with my heads of department, a few knowledgeable colleagues outside our department and my mentor Maulana SK, that they would get tired of my insatiable inquisitive and questioning nature. Nevertheless, whatever I used to read, observe or hear, I would experiment with in my class and through untiring reflection and contemplation, I would develop my understanding about why or why not things worked. It was more like researching myself, my teaching and my understanding. All these efforts built my language, refined my thoughts and taught me the art of teaching.

In addition to all this, another old habit of mine – keeping a journal or maintaining a notebook – has contributed a lot to keeping me organised and managing my growth in this profession. Thanks to my mentors at the *madrasah*, particularly Maulana SK, who taught me this art. This is my meaningful and cherished space and house of my snippets, fragments, scribbles, soliloquies, meanings, moments, pains, gains, lessons, learning! Now people get startled when I show them the amount of work I have done in them. My journaling habit has provided me with a springboard to conceive some of my early publications. In the first five years, I produced four research papers on my classroom practice – environments, collaboration, reflective learning, teacher student interaction, purely related to my discipline. Now this is one area in my field very few researchers have touched. In fact, the response that I have

received form my colleagues on my research papers is so encouraging that I now have serious plans to explore further the pedagogic practices in the field of Islamic Studies.

The involvement of this level of head and heart in my learning requires a sound reason and some drive. My own life was and still is the sufficient reason; however, my contextual limitations do not offer me the drive. That, in fact, has emerged from elsewhere: religion, spirituality and a deeper sense of service. Otherwise it could have been very difficult to find an instrument other than monetary benefits to fuel my motivation. Many of my colleagues naively consider themselves as government servants – not public – whose jobs are permanent, with nobody having the power

Image 8.3: My experimental, self-directed and reflective spaces.

to harm them. In such cultures, one must – if it is desired – find their own drive – extrinsic or intrinsic – to keep moving and acting differently. I am lucky that I set tough standards for myself from day one and I am reaping the reward today.

Teachers in my field or discipline often experience inequity, injustice and a raw deal solely on this notion that we are backward '*Mullah'* and our ideas and opinions do not matter. For a moment, let's consider we are backward, but it is the kind of backwardness that is filled with desire to offer, to help, to share. And what kind of 'forwardness' is this that 'you' are filled with materialism, greed, selfishness, arrogance, superiority, and where you believe in winning by hook or by crook? This self-centredness I have never seen in my *madrasah,* rather those places are more synergetic. But this self-centredness has alienated all of us from one another. This mentality is dangerous because when we do not stand together and take ownership, someone else moves in to fill up the gap and exercise authority. Take the example of certain religio-political parties' established influence in our educational institutions. They have now become our 'uninvited' custodians. They have their strong influence on what happens in the department, what teachers do, how teachers and students interact, who can and cannot come to the department, and even who should become the head of department.

There were two recent occasions when my paths crossed with theirs. Our department used to take part in a drama festival every year on certain occasions. But for many years that political wing through their influence in the administration, kept us from participating. A few years back, some of us thought of bringing some life to our department and staging a play was one of the many suggestions. I was asked to propose this to the higher authorities for their permission and support. Through numerous talks and assurances, they agreed, but on a strict condition: "Keep us in the picture at every stage." In our 'docudrama' we were aiming for the theme of 'passion and promise' and we had set it around the life and work of a few Islamic personalities. It was not easy, though – we did not have much experience and those who had, had already retired from the faculty. A lot of efforts were made on various fronts – writing a good script, selecting, training and tackling various issues of the cast, arranging costumes and equipment, managing the scarce funds, time and space and so on.

One day, when we were in the middle of our final few rehearsals, some people came in, snatched the scripts from us, broke a few items and pieces of our sets, man-handled us and our students, and gave us threats not to proceed. On knowing about all this, our principal and other senior members of the administration, instead of standing by our side, ordered us to cancel the rehearsals at once. Our principal was a true academician and an administrator but was incapacitated in front of their 'ugly' influence. Later the matter was resolved under one condition that we allow them to review the script and the cast. We felt very insulted. And they did it blatantly, bluntly and bulldozed the whole spirit behind the play. Although we did the play without the female cast and it was chopped and changed to a look more a documentary than a drama, we were press-released and reported in the newspapers. Since then myself and two other colleagues have been on their hit list.

But soon I fell prey to their heinous game plans. First, they tried to pressurise me to publish their literature in our college magazine, and when I resisted as a magazine editor, they maligned my integrity by linking my name to a certain group of my old *madrasah* who were allegedly supporting the revolt in Swat – a northern city in Pakistan. The situation became serious and our college principal felt threatened. He knew the reality, but preferred detachment over discernment. I was called for an emergency meeting and it was alleged that I was promoting religious fanaticism in the department. I protested, but in vain. I was advised to resign as editor and from the college curriculum committee. Once the meeting was over, the principal called me over the phone and said that he had immense pressure on him and if he had not taken those steps, the issue might have been reported to the higher authorities.

I felt very uncomfortable from then onwards. I took study leave to complete my remaining PhD instead, and once accomplished, I changed my workplace to where I am now. We talk of teacher motivation and resilience: this is the status of teachers and teachers' lives in our context. Such episodes are enough to jeopardise a person's sanity, let alone motivation! It is very important for us to support those who work with some sort of passion and have a drive to change lives. They are heroes and they deserve more for they can change. My new workplace has given me a new identity. It is all together a different experience: a vast array of disciplines, relatively more experienced and knowledgeable students, and not too tightly controlled environment, more chances of growth and so on. But with a PhD degree, as I

experienced, more opportunities open for practitioners, and since the new workplace was my *alma mater*, they knew me and my PhD work, so I settled in easily.

We all have our reasons to continue, such as, circumstantial, financial or philosophical. Most of us have entered this profession after having tried every other and when nothing else has worked, 'teaching' worked. Unemployment provides another realistic reason to continue as at least it allows you to earn your bread and butter decently. I have seen very few people – not even myself – who from their start aspired to join this profession and change people's lives. I feel my reason to enter, continue and excel was initially circumstantial, then financial and now it has become ideological. Religion provides me ideology: teaching to me is a social responsibility – a prophetic role – and it is my faith that I will be asked tomorrow how sincerely and passionately I have strived to make a difference, difference in the lives of our students, families and society. This purpose – larger than anything – provides me joy and strength to continue to do everything in a better way.

I have seen my role models: happy and serving! So, it is possible and we simply have to attune ourselves. But an objective outlook of teacher motivation in our context would tell that it is very fragile. The level of satisfaction among us is very low and the major cause of this is the financial hardships that our teachers face and the inadequate support they receive from the system. I mean, it is very easy to find faults in teachers as everybody does: for example, 'teachers are incompetent, they do not take interest, there is no accountability, they are money-minded and so on. But do we have the courage to talk about their occupational status, pay scale, working and living conditions, the treatment that our institutional leadership gives them? They are tested bitterly without any consolation.

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I was admiring the spectacular calligraphic art on the walls of the historical mosque and trying to avoid the thoughts of those days when a renowned Pakistani social worker was visiting a local university. He was brutally beaten and detained by these religious non-actors. The institutional leaderships and law enforcing agencies could not stop them. The involvement of these non-actors in our institutions adds to the problems rather than the solutions, and in certain situations, contribute to difficulty for teachers to function normally

as professionals. Irfan is a prime example. He could have completely lost his career. Such foreign instruments bitterly test the credibility and integrity of the legitimate stakeholders: institutional leadership, teachers and students, and always conspire to create gulfs among them. I would never like to see my path crossing theirs!

I was utterly intrigued by Irfan's journaling practice – a shelf full of his early, recent and current reflective journals. They were impressively hefty, detailing materials related to his courses, but also personal snippets, fragments, scribbles, soliloquies, drawings, moments, pains and poetry.

Before the third conversation, I was sitting in a neat and sunny classroom stocked with basic facilities for learning: a small podium, a black board, a teacher's chair, and three rows of heavy, but comfortable, desks for students. I strongly felt that the inherently traditional outlook of Irfan's classroom must test his creative abilities to cut through to plot more effective teaching.

'Migration' was the topic under study, and Irfan dealt with the topic using an inductive approach where he asked students to share any stories they had heard of 'migration' among their families. He referred to a relatively nearer 'migration of 1947' – as an exemplar – when Pakistan came into being and millions of people travelled from India to Pakistan. It was a stimulating way to open the topic. Since my forefathers were a part of this migration too, I was fully intrigued.

Irfan did not have access to technology. He used visual support in the form of maps and posters. Irfan's choice of words was very careful, selective and apt. He did not rush during his class and he exhibited an impressive linguistic coordination between his thoughts and language. His overall style, as I observed, was a good mix of didactic and dialogic techniques where one served to fill in the knowledge gaps of his students and another intrigued, questioned and provoked thoughts for students' response and sharing. That session was a good window to Irfan's teaching philosophy, particularly the elements of 'response and depth', 'engagement' and 'care and responsibility'.

After the lunch break, we sat together to start talking again.

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The future: The renewal

'Despair' and 'hope' have walked along with me all my life. Despair has remained chasing me in the form of my domestic circumstances and constraints, contextual pressures, and lack of support; however, hope in the form of my mentors and spirituality has remained giving me the drive to continue and not be deterred by these challenges. And here I am. My portfolios of teaching, research, supervision and quality assurance on a daily basis keep posing me challenges which I consider as opportunities to learn new knowledge and skills and keep moving. This attitude that I have crafted with time, could lead anybody in my context to success. We are a context with lots of gaps and deficiencies needing people with the right mind set to act, lead and bring success to the system and the lives.

My identity as a teacher thrives with experimentation and reflection and has been shaped with time from a planned, organised and tidy deliverer of lessons to something of a more natural, flexible, caring and situation-oriented professional. In fact, the larger part of my growth in teaching involved finer alignments of my skills with my contextual realities. Libraries are filled with fancy concepts, theories, and knowledge to draw on rather than to pick to use without a thought. This is what I see these days – young teachers filled with desires to see certain things their own way. However, my professional maturity and wisdom has led me to a different direction. I have come to know that our personal likes and dislikes in teaching are only important to the extent they can aid learners to achieve their learning goals within the limitations of their context. Recently, I attended a workshop on statistical analysis organised by our statistics department. Most of us did not know even the basics, so there were more teacher-controlled sessions. And it worked well. Now would that approach have been suitable if applied to teaching us, for example, how to build a lesson plan? Of course not. Having said that, I keep my options open and simply focus on what is appropriate for my students, their learning needs and their circumstances.

I know teachers blame students for their deficiencies, but I do not. If I cannot stimulate or enable my students, what's the use of my expertise? So, if I choose a few words to describe my teaching skills now, I would say that my teaching style follows approaching my students with interest, responding to their learning needs with responsibility, engaging them in activities that explore the depths of the content, and respecting their inabilities – all to change

them into happy learners. These days we are working on our Master of Philosophy in Islamic Studies – evening course – and most of our enrolled students in this programme are experienced teachers and professionals. I am ready to give full attention to my students' characteristics as busy parents and overworked workers who have learning needs, but at the same time are too busy to be overloaded with unnecessary information. So targeted, reflective and quality teaching is the only solution, and this will be more like a demonstration of good practice to them so that when these students return to their workplaces, they can design and deliver learner-centred teaching to trigger change in their context.

It has become my second nature that I do not sit idle. Rather, I set new targets and strive to achieve them. Even if you know things, if you do not challenge yourself or your knowledge or your role as a teacher, you are going to expire. Currently, my two immediate challenges involve being an effective higher degree research supervisor and an efficient project manager and evaluator. Working on your own projects is much easier than co-authoring with your colleagues or supervising someone else's work. Particularly, guiding students from an area un-aligned with your interest or expertise is something that I have yet to master. My current supervisory role in the Master of Philosophy research projects requires from me a highly advanced repertoire of relevant knowledge and skills: advanced scholarly writing, methodological issues, project management, goal setting for students, conflict resolution, and giving timely and constructive feedback. Currently we do not have much professional or expert help available, so in a way, we are replicating errors and not moving ahead. I think when expert help or an advisory is involved, errors, flaws, perceptions, and, assumptions become sort of a springboard for the acquisition of newer skills. So, this is an area of pressing need not only for my personal interest and development, but also for our staff and research students.

Institutional leadership and educational authorities can achieve wonders. Good leadership knows how to delegate. They assign and provide first and inquire and appraise later. But in our context, it is mostly the other way around. You are assigned with tasks without clear guidelines, relevant resources and defined roles. And that's it. Then you are chased after to present results. For example, being a member of the Quality Enhancement Cell, we have been asked to review and help our faculty to align their course outlines to our new institutional

standard. It requires for us to have some training, relevant resources and access to expert advice so that we as members, can cascade that knowledge first and then supervise the changeover effectively. Discovering resources, building knowledge, encouraging inter-departmental collaboration, maintaining efficient communication, learning to avoid red tape and pessimism have already begun to waste our time.

Educational funding and teacher quality are another two serious issues in our context. A 'shared vision' among the top-level administration is needed to intervene. We are a small educational institution in our small city of Punjab. Nevertheless, our presence is vital for regional development. And people are fully sensitised to this reality that educational institutions in smaller cities are suffering and have been deprived of their due rights. Our government, educational authorities and leadership must realise this and empower us by giving us a concrete policy to establish links between institutions and industry, a vision to revise and align our courses to our regional demand, funding to equip our teachers with resources, and support to update our classrooms and libraries. Otherwise, it is highly unlikely that things will change.

Indeed, a better culture of care, support and equity without any professional discrimination, can motivate teachers and strengthen their bond with their context. Otherwise, dissatisfied teachers, huge in number, will go elsewhere and we will get bogged down in the vicious cycle. Particularly teachers of Islamic Studies, they need assurance that they are equally valuable. But I would blame them, too, for their image. They must put in effort – which they currently do not – to set up communication and connection across the disciplines, take interest in the institutional development, open themselves to newer thoughts and ideas, enhance their qualifications and upgrade their methods of instruction. It is high time that they changed their thinking.

Particularly in my area of expertise, at postgraduate level, we do a lot of textbook reading, explore cross references, and debate and analyse the origins, sources and principles upon which Islamic jurisprudence is based. Now this, on the part of a teacher, requires a display of certain attributes and skills: a temperament to interact deeply with participants over text, advanced skills to reason, patience, dedication, contemplation and memory skills. Many

teachers, perhaps due to lack of training and deeper understanding of the subject, are not ready for that and many students are not ready either to get involved to that level to come out of their shells. So many teachers resort to memorisation of conclusions and their associated premises and that's it. But is this justice at this level? How about developing in students logical thinking or reasoning skills to reach to or draw a conclusion? That is why I say to my *madrasah*, 'thank you', for deepening my understanding in my subject. The knowledge of means and ends as already determined knowledge, is important in my subject: Principles of Islamic Jurisprudence, but I give more importance to the development of reasoning among students which should enable them to test their premises and conclusions in their learning process. So once developed, they are on their own.

I know we all have different ways to see the world: luxury, comfort, ease. But I feel it this way: the day I started enjoying my position, my power, my room, my chair, I will leave this all and walk away. In my small, unattractive, undeveloped world, practitioners cannot afford comfort or leisure, because it does not exist here, and if one thinks so, she or he is deluded. Our profession – our region – is a battlefield. We need brave soldiers to fight on the educational front and bring home to our own people promise and hope. If I can act, I must act. It is not a matter of choice; it is my social responsibility. I must do it. To be a good role model, agent of change and a torch bearer! Change will come. It is not that far. Just walk in close together! And I have, I am, and I will. There is still a long way to go, new people to meet, new skills to learn, new things to tell, new world to explore...I am not tired, no, not yet …!

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I concluded my third and the last meeting with Irfan on a very promising note. He was very happy. He revealed to me that his meeting with me had had a dual impact on him. In addition to having a sense of contribution, it was therapeutic in the sense that these sessions provided me an opportunity to 'meet', 'review' and 'own' my scattered 'selves' systematically, which otherwise were just a haphazard stock of memories.

I felt as if I received a lot of positivity after meeting Irfan and listening to his tale of resilience. I learnt from Irfan the difference between survival and disaster and the need to be tough and to remain flexible in order to handle anything our troubled world throws at us. I strongly believe that I found in Irfan a steadfast, talented and down-to-earth professional

whose life and struggle could be an excellent precedent for our new teachers to follow in their trials and tribulations.

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Nine

NAJMA

I hate to hear you talk about
all women as if they were fine
ladies instead of rational
creatures. None of us want to
be in calm waters all our lives.
(Jane Austen)

It was a foggy morning, and I was driving on an unknown road by the bank of the river Ravi. A long, windy road slowly took me away from the urban chaos into the calm and quiet outskirts of the city of Lahore. The wide smooth road turned muddy as it meandered past the green fields of sarson[73] *and into a narrow gravel track opening to a house. The crunch under my car tyres perhaps sounded loud enough to invite the attention of Najma, waiting for me at her gate. Her house was simple, well lit, and designed for convenience, surrounded by a mix of healthy green foliage and bougainvillea branches displaying hues of red, brown and orange. Her house was occupied by pets – dogs, cats, parrots, ducks and hens, being among her domesticated animals.*

We sat beside the roaring flames of the fireplace and slowly entered the heat of the moment, where Najma's story started warming up the entire room.

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Najma's Narrative

The past: Inspiration

My father was a country boy. Although he later moved to the nearby city to complete his graduation, his connection to his farm life remained strong and alive. My mother was a poetess and had a habit of seeing beauty in things. She grew up in a city but had a very serene disposition like my father. Both lived a disciplined life with deep respect to moral values. My father became a radio journalist and my mother chose to be a teacher. Both touched the apex in their professions. My father worked with some of the best journalists of his time and mentored scores of journalists in return. My mother earned name by writing poetry

[73] /sʌrsɔ:/ - green mustard leaves

prolifically and by preparing Urdu translations of Shakespeare's *Merchant of Venice* (Shakespeare, 1596).

One can imagine a child born to such parents, what kind of home environment she was going to face: disciplined, value-based and intellectual. I was born to these loving parents as the youngest, with two older sisters. It is funny though; my sisters were wishing to have a brother: "Is it a boy or a girl?" When they knew that I was coming, they got quite disappointed. I am not sure if my parents felt it too, but they never expressed it through their words or actions. We are a gender stratified society, if not in our home, outside our walls, the world for girls is unsupportive. Even I had heard on a few occasions the members of our extended family poisoning my father's ears against my mother for not giving him a male child. That is one distressful memory.

I remember vividly, once my mother learnt that our uncle was going to have good produce from his fruit farms. I can never forget how my father replied to this, "Their crop will yield them material wealth, but our 'crop' – our daughters – will yield us name, happiness and peace." As I grew older and started understanding our societal norms, I discovered that poverty, illiteracy and social customs were something to blame, all of which had compelled people to wish for male children and male dominance. A boy is a bread earner and a girl is not – not because she cannot earn, but because if she goes out, the so-called prestige of her family will be at stake. So, she remains a helping hand before her marriage and a house-wife after. Moreover, parents, out of their societal norms and pressure, must organise heavy dowries for their girls to marry, not just as a gift but largely as a gesture of appeasement to her in-laws, because if she does not bring along an impressive dowry, she cannot have a happy married life. This has made my gender remain a burden in our society even today.

That knowledge – and the knowing of that knowledge – was initially very painful. Nevertheless, it has played a crucial role in my becoming. You cannot see me unless you appreciate that fact. We are an Islamic society largely in theory, and in a way hypocritical for we follow only those injunctions of Islam that go in our favour. When are we going to read these lines from the Holy Prophet Muhammad (P.B.U.H): "The one(s) who brought up three (or even two) daughters, or sisters, taught them good manners and treated them with

kindness until they became self-sufficient, Allah (God) will make Paradise obligatory for them."

I had very caring parents. Apart from our two targets: academic pursuits and good values, my parents never had any other demands from us. My early school up till grade seven was very unimpressive. Our local school was not bad for the average student, but those who wanted to explore deeper to challenge themselves were left unattended in this system. Inhibiting in a way and something to cramp and stifle students' creativity. However, my father's posting to Karachi radio station was a welcome news. The friendly, creative and engaging environment of my new school left great things etched in my memory. Particularly my relationship with Mrs. S who taught us general English and *Merchant of Venice* (Shakespeare, 1596). She was a well-dressed, polite, and graceful lady who possessed a subtle finesse in whatever she would say or do. Super loud and clear on the outside, she filled every corner in her class with her presence, but she was very soft, subtle and sober on the inside! She possessed fine theatrical skills to convey feelings, emotions and motivations in plays through her verbal and non-verbal cues and that would make every second spent in her class interesting. I always loved that and idealised it in my teaching. Moreover, working with her, I learned that it is not impossible for a person to excel from the limitation of her 'personal' to suit the requirements of her 'professional' without disturbing the trueness of the either selves.

Image 9.1: Mrs S and I – early memories with my ideal when we first met in Grade 7.

Once on my request, my mother translated into Urdu a part of *Merchant of Venice* (Shakespeare, 1596) for a few of my class fellows. When Mrs. S found girls reading those translations, she did not say anything, but I knew, she had not liked that. She had a habit of not easily getting upset or excited by things, and if ever she disliked anything, she would prefer not to be the first to talk about it, rather would wait to allow others to explain. I told her the whole story and handed in the translations. My mother later divulged that Mrs. S in a parent-teacher meeting commented, "I was happy that my students this year were not finding Shakespeare difficult, but I never knew it was you…" My mother felt embarrassed and awkward in front of her, thinking, she should have asked for permission before even thinking of interfering with her students. This disclosure turned out to be a blessing in disguise as Mrs. S encouraged my mother to apply for the teaching position. This is how my mother's teaching career started and they both ended up in an endearing friendship.

I, as their common disciple, benefited a lot from their association: academic environment, intellectual discussions and love for books. When we returned to our hometown after grade 12, Mrs. S would come to stay with us regularly every summer. Mrs. S had a very strong impact on my personality as a person and a teacher. Recently, she passed away, and her son brought to me some of her books, diaries and stationery and said that Mrs. S had advised him before her death to pass those onto me as a gift. I have these people to cherish, idealise and refer to in my weak and strong moments. I am sure it was because of the strong influence of such beautiful people that I completed my undergraduate and postgraduate in English Literature and became a teacher to continue their legacy.

There was a time when we used to have self-driven, passionate, principled teachers – gurus – nearly in every town who did not necessarily need any formal training to attain wisdom. Their lifestyles and habits – travelling, reading, contemplation, service, sacrifice – kept them selfless, wise, compassionate and composed. But when I joined teaching, times were different. We had neither the luxury of such teachers to guide us, nor – not even now – the visionary leadership of our professional elders to think of investing in us for our empowerment. So, my teaching world attributes 'lack' a lot more than 'luxury'. Like my father, I preferred a lifestyle that was between rural innocence and urban sharpness, but then the

location of my workplace away from our major cities posed serious professional challenges: scarcity of resources, learning opportunities and intellectual isolation.

I know 'teach the way you were taught' restrains a person's own creativity, but for many young professionals, this is the only option to make their initiations. Those who had good role models, like in my case, settled in their work easily; but how about those who had not? They ended up in the bog where copying and coping became their sole repertoire. For women practitioners, there is another challenge. I was new to the profession when my parents started receiving my marriage proposals. This was one place where my parents were swept away and gave in to their family and societal pressures. I did not want to marry that early. On receiving affirmation from the boy that he would not have any objections with me doing my job, I finally gave my consent to marry.

Early marriages – 20 years – are common in Pakistan. Particularly for girls, as they complete their high school, their parents start worrying about their marriage. Many girls suffer: many do not complete their education or join their professions, and many become a victim of domestic violence. Those who resist, enter another struggle: balancing domestic pressure and workplace challenges. In most cases, parent-in-laws and husbands do not cooperate and become a significant part of the problem. Those who remain committed to their profession are more likely to face serious consequences like dissatisfied marriage, separation, or even divorce.

My case was no different: a double jeopardy, in fact. Unhappy married life disrupted my early career excitement and routine. My in-laws refused to compromise with my work routines. Battling to keep up the balance, I gave birth to a baby. Life became even more challenging when I saw no cooperation and understanding from my husband. He became even bitter for his known sadistic nature. I felt I was losing my focus. My close friends and cousins advised me to save my marriage for a woman's ultimate home is her husband's house – this is what elders usually advise in such situations. I was mentally brainwashed, too, to even resign from my job, if I had to.

My work was seriously getting affected and my principal was not at all happy with me. She thought I was an incompetent escapist shying from taking responsibilities. She was right in a way because I was not doing anything extraordinary. I was just doing my job without emotions, feelings and interests. My students, perhaps too, must have felt that I was an average teacher who was least bothered about anything. I did not even have time to pay attention to these. I was undergoing a traumatic experience in my life. I was a complete flop as a teacher in my first two years. My principal did not bother to inquire about me, if I was alright. Although I never disclosed my domestic life to anybody, she could have wondered why a person who topped her selection examination and interview was proving to be 'unattractive' professionally. Instead of extending compassion and cooperation towards me, she thought of getting rid of me, and so endorsed my transfer orders. This was an example of a typical leadership style – common even today – in our workplaces: escapism as opposed to affiliation.

I could not see myself and my becoming outside these memories! These incidents, in fact, gave me a new birth. The phase when I was waiting for my next posting proved for me a moment to pause, to reflect, and choose for myself. That was surely the second most significant phase of my becoming. When I found my husband least bothered about me and my situation, I did not find any other option than to seek divorce. To re-enter my profession afresh, I enrolled myself – as part time – in the postgraduate diploma of teaching. The course, unexpectedly, went well and played a key role in strengthening my pedagogic and research knowledge. I felt a lot of good changes in my approach to teaching. Moreover, it proved a healthy distraction from my domestic crisis.

Lives of women practitioners are not easy in our society. Time has repeatedly tested my fundamental existence as a 'woman'. I was trying to immerse myself in the academic world to seize my brain from diverting to negativity, when the most heinous struck. During my final research project, I noticed the person who was in-charge of our course – very influential person at the university – started keeping me after the class for many necessary and unnecessary times and reasons. During that 'just to talk moments', I felt his comments, statements and jokes quite objectionable, but out of respect, I ignored them. Frequently, he showed me a list of previous students who were awarded with prestigious scholarships for

their further study abroad on his recommendations. I was too lost in myself to understand his intent. He perhaps took my silence as a consent, and one evening when my friend was away, he made advances towards me…he promised to recommend my name, too, if I form physical contact with him. I felt totally numb…paralysed…and when I tried to run…I felt as if I was bolted to the chair where I was sitting. But thank God, my friend came in and the situation got defused. We were scared and just rushed out. Later, I received threats from him that he would not let me graduate with the diploma. I could not talk it to anybody. I was for the first and the last time in my life that scared. I decided to quit.

There were moments when I felt my values of 'being nice' would suffocate me. I was taught and trained to remain calm and composed, even in dire situations. But there were times when I felt I must have become – for some time – a 'bad girl' and threw up all that I was experiencing or had buried in me. I would have felt lighter. I could have refused to marry early, could have faced my husband more boldly, could have refused my friends' and relatives' advice to surrender and be a housewife, could have reported that 'professor' to the higher authorities… So, I tweaked my value system considerably: be elegant, but empowered and vocal, too. These experiences opened me to the literature of women's economic empowerment and domestic violence, and that enlightened my views to life as a teacher, thinker and writer.

Owing to my circumstances, I served my first six years as a lecturer in three different rural colleges where I made my early unsteady initiations in my career. Apart from my personal challenges, my only resentment during these years was the lack of support from society for divorced women and lack of interest on the part of institutional leadership in teachers' lives and work. I strongly consider our leadership as a significant part of the problem. They hesitate to take concrete initiatives, raise the levels of employee performance or engage them in strategy. After six years, I moved to our women's college with a mission. It was nearby my hometown and where I am now as an Associate Professor.

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The first conversation took a little longer than expected for a few reasons. Najma was quite unapologetic about the messy routines through which she leads her life each day. While recollecting her memories and sharing them with me, she did her daily chores: fed her pets,

watered her garden, baked pizza bites for us, called her car mechanic a few times, dealt with sudden visits from the cable wala[74] and the akhbaar wala[75]. This is the life of a single parent and an independent working woman from Punjab.

I felt like saying 'thank you' to Najma for opening and addressing a nation-wide issue of women safety, security and empowerment. Being a father of two smart girls and having served for ten years in a Pakistani women's university, I felt completely sensitised to what Najma had depicted. We as a nation still need to walk a long way to ensure that our women and girls live freely without the fear of violence, be able to make their own choices, seek education, express their will, earn equal pay, and enjoy equal opportunity. I strongly believe that we need a gender-sensitive curricula and pedagogies in schools in order to initiate change in the right direction and achieve good-quality outcomes for girls. Relevant to this is the training for our institutional leadership in order for them to effectively lead change. The portrait of our current educational leadership that Najma had sketched, I feel, is largely relevant to most educational settings at least in Punjab. Indifferent to people's well-being at workplaces is a wide-spread norm. It must change.

I was getting curious at this stage and wanted to know about the implications of these events on Najma's pedagogy and her overall life at her workplace.

For our next meeting, we sat in Najma's department office – a medium-sized room being used for nearly everything: library, planning and management, staff meetings, supervisory meetings, a workspace, and administrative staff workstations. It was a non-teaching Friday, so we felt quite relaxed to focus on our research work. We jumped to talking about directions and resilience that account for her development.

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The present: Empowerment

Connection and self-sufficiency, two words, define me more than anything. These are reflected in my decision to return to my father's farm and work for a nearby women's college, too. In a rural environment, people learn self-sufficiency from a very early age and that reflects in their day-to-day life. They well out their own water, produce their own vegetables, rear their own animals, return to bed with the moon and wake up with the rising sun. If you

[74] /keɪbl wɑːlə/ - internet technician
[75] /ʌkʰbɑːr wɑːlə/ - newspaper hawker

talk to them, they tell stories – stories of their animals, crops, families and friends – rich in their connection to their land and people. This is what I was looking for at my workplace – our land, our people, our stories!

Story-telling, in fact, has played a significant role in my upbringing. Even as an adult, I subconsciously feel drawn to people. And there is a reason, too. I learn through talking and telling. I cannot learn through seeing, not even through doing, not even through writing. I learn when I tell about what I have done, observed or written. I need people. That is me and my dilemma. At my workplace, people are quite 'normal' – every morning they dutifully pour in to do their jobs, and every afternoon, they faithfully return to their homes. But I wait. I wait for a third moment, a third routine, a third normalcy, where the story, the dialogue, the connection, the self-sufficiency can take its birth.

But all my life I have operated in professional cultures where intellectual isolation and silence have grappled with us as people. Neither before, nor now, are people willing to connect. Our leadership believes in distance, teachers in voicelessness, and students in uncriticality. As I grew professionally, I learnt to think, question and explore. I started wondering why as a nation we are so silent, and an answer to this question in turn could help me understand why as colleagues – leadership, teachers, students – we do not choose to work 'together' for our common good. The more I read, the more the reasons dawned on me. Our country came into being in 1947 and only on the 11th year of its birth, was democratic rule overthrown and military rule was imposed. Repression, due to prolonged military rule – 33 years – silenced people. Because of that silence and apathy, people were prevented from taking part in the political life of their own society. Human rights violations, disallowance of freedom of expression, displacement of thinkers and writers, police brutality, forced disappearance, and extra judicial punishments remained the order of the day. Particularly in the fourth military rule and political Islamisation – 1977 to 1988 – introduced discriminatory laws against women which reversed whatever gains Pakistani women had made since Pakistan's creation. The culture of silence thus engulfed the true image of us as a nation and made us believe in false values, ways and hopes. Even more tragic was the civil leadership that came to power later was growing in the nurseries of military dictators. Thus, we had even worsening leadership

styles. As repression made people unconscious, we failed to believe in ourselves and think and function independently. And that is us.

So, for me, self-reliance was the only option to rise in my profession. I started writing in our English Daily and there I developed a circle of friends – writers, reporters, critics – where my story began. At least I could tell, however little, but I had a platform to vent. My farmhouse provided me the exact environment and atmosphere to not only restore my normalcy, but also contemplate my existence as a woman practitioner, develop my outlook as a conscientious professional and produce my writings to let my voice be heard.

Image 9.2: The world where I love living!

I have preferred an ideological teaching stance over a typical teaching profile. Some ease-loving writers and booksellers have produced quick study guides to pass assessments and exams without having to develop actual enjoyment of and appreciation for literature. A complete intellectual robbery! Our examination system encourages this bankruptcy – cram essays, reproduce them and pass the exams. My gender, societal realities and these truths allowed me to resolve to use literature as a means to provoke my students to think freely, take ownership, work within their community, express dreams, and not fear failure or fail others. Since I work for a women's college, this resolve has become even stronger. I present literature as a springboard to allow my students to explore their societal issues with a critical outlook. This serves a purpose and is important for my identity, too.

What has worked for me as a learner and to grow as a teacher, was not any fancy training, workshops, or seminars, but the growing realisation of my own self, my gender, and my displaced role in the male chauvinistic society. The more I learnt about myself, the more fearless I felt, and this fearlessness made me 'go and get it'. Read, write, tell and grow, and that has worked for me. In my own intellectual development, certain writers played their significant roles. Rabindranath Tagore, Ismat Chugtai, Shakespeare, Noam Chomsky, Virginia Woolf, Paulo Freire, Karl Marx, all earned their place on my bedside bookshelf and directly or indirectly in my teaching. Particularly during that year when I was working on the human rights curriculum, I read them deeply, and I received newer interpretations of myself, my place, my role and my possible contributions.

It is ironic, though, during the fifth military rule in Pakistan, 1999 – 2008, certain incidents attracted the attention of the human rights watchdogs. The martial law regime followed the policy of 'hide and appease', allowing the human rights experts to collaborate with the education ministry and propose a human rights reader as an insight for our students. An eye-wash, many dubbed it. Nobody in our department, including our department head, had any idea of what to do with that booklet and how to integrate it into the curriculum. The book contained stories with themes of social justice, equality, freedom of expression, tolerance and so on. Some suggested we keep those books in the library for reference, others advised we copy those books and hand them to students, and still others proposed we ignore them as the material was too bold to relate to our culture. I took a stance on it. Presentation of such

a material to students through library or in the form of handouts could have easily killed the spirit of such a valuable resource. I volunteered to propose an action plan to integrate that document into our everyday academic routine to spread the desired awareness effectively.

The approach I used to deal with that material was not only to respect the integrity and originality of those stories, but also to project their themes at different levels and through different platforms. My plan – accepted and implemented – unfolded that material in three inter-related phases. In the first phase, teachers from different departments were involved in reading out stories to their students fortnightly and through discussion and question and answer sessions, tease out their inherent themes. In the second phase, guest speakers – from inside and outside college – were invited to deliver lectures or presentations on those themes. The last phase included a complete representation from students to project those emergent themes through storytelling, poster making, painting, photography or role plays. This was spread over a yearlong intervention through fortnightly activities. Towards the end of a year, an exhibition of students' work was organised, and a report was authored on the development and achievement of the project.

The treatment of this module was reported as the best curricular practice by our deans, heads and many of my colleagues. Apart from providing me the realisation of the need to work more in that direction, it did teach me a lot of practical skills. I read heavily, not only on human rights, but also on curriculum design and development; planned and developed support activities to unpack the curriculum; designed feedback forms; and received feedback at a college level from the deans, heads, colleagues, guest speakers and students. Moreover, I did not know how to use technology for statistical analysis to examine feedback; I mastered that software, too, which is now helping me a lot in my administrative roles. Particularly for my own academic interests, the reflective journal that I maintained during that episode helped me develop deeper understandings of what went well and what went wrong in the project.

There is always opposition to defeat you and your enthusiasm. There were many who labelled that material and its treatment as 'bold', 'immodest', 'exposing', 'against our values', 'conspiracy', and 'misguiding'. There was a powerful lobby that had come in action against me and my thinking. I was told to teach and not spoil young girls' brains: "A teacher's job is

to teach her lessons and not preach anything other than that." I consider 'a teacher' a living and thinking soul who has the power and understanding to make decisions about what is important for her learners in addition to what she is supposed to deliver. Our differences with time have become very explicit. I have done my best to ignore these people, and they have done their best to defeat me. Then I felt it would have been a nicer strategy to involve the representations of those opposing elements in my projects and let them express their take on the subject. This would have offered participants another opportunity to enlighten themselves over clashing views.

Apart from injustice, inequality and dishonesty, nothing deters or upsets me. I have given eighteen years to this profession and have seen many 'springs and autumns.' Had I not discovered a purpose to my life, my life would have been boring, depressing and difficult. The bitter realities of life introduced new meanings to my life and allowed me to integrate that into my teaching. My son is a young, educated and enlightened 'farmer' like his grandfather, who keeps himself busy in discovering newer techniques to improve his yield. So, I am happy as a person and whatever I am as a professional.

Moreover, having nice and sincere people around in the forms of relatives, idealists, friends and colleagues who can provide you support in times of need is extremely essential. Like in my case, I had the value system of my parents which never allowed me to stoop, the intellectual support and wisdom of Mrs. S, who saved me from wanting in confidence and competence, and my location and existence as a woman practitioner in a poorly resourced region which provided me with an outlook on life, reasons to exist, and a voice.

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It was evident now that Najma, being a reflective practitioner and a historically informed professional, had allowed her political and historical sensitisation to shape her professional identity as a teacher. She returned to this consciousness throughout her conversation as her paradigm to interpret the 'world' around her. As l learnt, Najma's feminine existence and her ever growing consciousness of it provided her a solid reason to rise as a person and a professional who aspired to segue from implementing routinised

teaching, to exercising what is 'good' and what 'can' contribute to the good in the lives of her students. This was exactly what I was expecting from her.

Moreover, being a tertiary teacher, I was aware of the initiative the then government had taken to introduce a human rights campaign to our colleges and universities. In this regard, Najma's curricular understanding and its handling introduced me to a creative and an exemplary curricular exercise that not only reflected Najma's expertise in teaching, but also revealed the convenience with which she had translated her pedagogic philosophy into her practice. But I would congratulate the positive vision of her institutional leadership too who not only let Najma to work on that curriculum, but also supported her in implementing it. In our institution, 'that' reader kept lying in the library bookshelf as a reference and I doubt was used classrooms. This is another indicator that if leadership is supportive and teachers are willing to function, a lot is possible and a lot can happen. I believe, Najma has jolted us all and has convinced us that change is possible, if only we all get up and try!

Najma was finding it difficult to choose the day for her class observation because of the worsening security situation all over Punjab. So, I had to wait. Ten days after our second conversation, she received the clearance and we rescheduled our meetings for the class observation and the final conversation. The class I observed was second year Masters level, studying Hamlet (Shakespeare, 1599).

*The classroom was large, equipped with wooden chairs set in rows and a white board. Najma's voice resounded: '*Act 3, Scene 2*', and the room was filled with the flutter of the crisp book pages. I was expecting a line-by-line method of study, but they dealt with the text holistically, moving like an explorer between parts to study the theme of 'justice'. Najma was well prepared and creative in her approach to the teaching of literature, flexible in responding to students' questions and comments, and without hesitation switched between Urdu and Punjabi languages to clarify meanings. But more interestingly, I could witness in her a skilled performer – she used non-verbal cues and varied her voice tones for an impressive dialogue delivery and greater student interest. I think I could see Mrs. S in her way of teaching. Overall, it was a highly focused and engaging interaction.*

We quickly drank the last drops of the aromatic green tea and consumed the last few crumbs of samosa left on the plate. We were ready for our last conversation!

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The future: Emancipation

I try to be creative in my teaching, otherwise I would feel bored by teaching the subject again and again. And survival 'here' is not possible if anything superior is desired and one is not creative enough to achieve that. Creativity to me is just a thought and a little effort away. I cut my 'scarce world' through it. I simply arrange whatever resources are at hand and, through my input, expand the possibilities for my students without waiting for any outside help to come.

For example, and as you have observed, too, I do not use the line-by-line teaching method well established for teaching literature in our society. I believe this is against the spirit as it would not help my students to analyse and understand literary texts for deeper meanings. So instead of reading plays chronologically – act after act, scene after scene – I follow the reverse order method where we explore themes for the text rather than text for the themes. This kills predictability, introduces surprise and fosters research skills among students, and more importantly, it allows us to signify actions, events and judgements that lead to the unfolding of the bigger story.

But it does not mean that I am inflexible to the line-by-line method, or any other methods of teaching. Where need arises, we go back to the basics. My students know me…they know that the only person to talk to in difficulty is their teacher. It fills me with happiness when they approach me, and that at least shows me that they care and are taking interest in their studies. It does not bother me if I am asked to switch to Urdu or Punjabi languages to convert certain meanings. To me, language is just the medium, the development of the taste and the pleasure of literature is the critical aspect of my teaching. Problems arise when they must write essays or sit for their assessments and that is only done in English language. Their major language issues are related to subject-verb agreement, paragraph unity, and coherence and cohesion. Now these problems can easily be tackled through any language assistance programme.

Like many other faculty members, I, too, used to be very critical of our students' language inabilities. But then I stopped. Once I passed a girl by awarding a few grace marks in her essay assignment for her serious language issues. She came to me. I was trying to find some nice

words for her when she interrupted me, “No, no, I came to thank you for the marks you have given. I do not even deserve those.” I was speechless and felt so sorry knowing about her. She belonged to the Chitral Valley – a remotest areas of Pakistan where even the basic education is a challenge. She had to fight with her parents to seek their permission to come here for her undergraduate. I made a promise to myself that no matter what, I was going to help that student in her studies. And I did. She worked hard and earned her degree. Now she is studying for her Master’s degree in education to be a primary school teacher in her district. Then, for the first time, I realised the meaning of being a knowledge link and a change agent.

So, what I am saying is either we must tighten our admission policy and if we cannot, for some understandable reasons, we must devise a language assistance programme, engage language teachers and help our enrolled students. And this, in my experience, is possible. For my part, I encourage my students to use a dictionary where they like and keep a language learning journal. In my subject, I prepare a glossary of key words, terms, and cultural and religious metaphors to facilitate their easy comprehension. And recently, I have updated my list after reflecting on the last five years teaching experience and student feedback. This is a useful resource now for my students.

Another serious issue that we teachers face is motivating our students to learn to appreciate literature rather than limit themselves to memorising intellectually bankrupt, commercially ready-made essays. These realities give me the reason to keep a little solemn stance to my teaching, giving my students a message that I am serious about my teaching and their work. Apart from that, my attempt to use a creative and artistic modality in the teaching of literature does play a role in binding my students’ interest. For example, as we grow deeper in the study of the theme – justice – we will explore the location of this theme through our cultural and societal realities, perform role plays, do some creative writing, for example, by swapping character roles or switching the older realities with the newer ones. Recently, one of my students gave an interesting and funny presentation on how so and so battles in Shakespearean tragedies would have met with different fates if the messengers or heralds had access to mobile phones. I thought Shakespeare would have to re-write all his plays!

My own bent leads me to explore our cultural and societal realities and their implications for us as women, which is something that I am fully ignited about. I do not know why, but I was recently noticed! Out national arts council have signed a three-year contract with me. They need my technical advice and assistance in writing their script for the Shakespearean tragedies, but with a twist to localise the stories for their theatrical performances. We are four people working on this project: another experienced academic from a renowned university and two enlightened members from the arts council. The project is very interesting and is offering me opportunities to challenge my creative limits. So, the first script that we have started working on is *Hamlet* (Shakespeare, 1599) with a thought that as our people are more familiar to its story, and once it is there, it will be easier for us to get their attention for our other work.

One of the significant twists in the story is not killing Claudius, rather keeping him alive and powerful. Because this is where I disagree with Shakespeare when I see its application in our local realities. Our Claudius – our evil or problems in our society – is never killed. Because if it is killed, wrong message goes to our people. And I do not want to give wrong hopes to my people. So, I have put in all my effort to show my Claudius – evil – as the one who is strong of the strongest, ugly of the ugliest, powerful of the most powerful. This is crucial for the becoming of my hero. If my evil is week, my Hamlet is week, too. So, I wish to see my hero more thoughtful, enlightened, and empowered first and then strong enough to keep all evils deterred. We are actively, creatively involved and we see it happening!

When I heard them talking that I am important for their project, I was, like, Wow! I felt I was on the right path, have not wasted myself, and of course, we all, at some point in our lives, need such assurances when we are getting tired or when mindlessness starts creeping in or when we feel like surrendering and walking away, thinking, 'who cares?' Such assurances provide you with reasons to stay and strive even harder. We all have such moments. I experience such moments quite often. Yes, I am in a moment where I am stepping into a land where I am going to and will experience enrichment and expand my horizon and influence.

But promise and challenge come hand in hand. Let's be honest. And this is true in my life now. Our location in scarcity has promoted insensitivity and people, instead of well-wishing, resort

to victimisation. Perhaps some did not like my involvement with the national arts council. It is the same group who lobbied against my promotion as the next Head of the Department of English Literature. Under their influence, the college, when my promotion was due last year, offered me a portfolio as the Head of ELT[76] instead. It is a massive blow to me. So much so that I have been asked to study for a Master of Philosophy in ELT to be able to run the academic affairs effectively. I am a 'literature person'. I have already started working on my PhD in English literature. I do not want to excel in any other area. I am facing a huge dilemma these days.

I was caught in a similar dilemma before, too. My father then did not like the idea of two family members working together in the same department. I still remember his words: "I would never like that people like or dislike you not because of your work but because you are my daughter." I am experiencing such a dilemma again. But probably I will fight for what I must do and what is best, not only for my growth, but also for my contribution to my own field.

There are so many things that I have involved myself in over the years. The arts council project, my would-be new appointment as head of an un-wanted department with an associate Master of Philosophy degree, my work towards my planned PhD, my two research papers that I am currently co-authoring, and last but not the least, my routine newspaper writings. In addition to that mess, my son, too is planning to complete his degree in agriculture, which means he will be away for two years and all the farm work will ultimately come on me. Sometimes I think that I am biting more than I can chew. But this is our life – a life of a Pakistani teacher – trying to exercise her own will and excel in that direction that she is passionate about and struggling to become a stronger, better person and a professional. This is my tiny world of gigantic challenges.

In addition to personal efforts, sacrifices, and contributions, something more is needed at a system level. All my life I have prayed and desired that if only our system had owned and valued the teaching community and had given them the due respect and place they deserved!

[76] English Language Teaching

If the system recognised and valued their significance, they would feel strong. Like a trickle-down effect, this would become a chain reaction where students and then parents and then society in their own turn would appreciate their work, profession and identity. This is imperative, as I believe, only those nations progress in the world where the institution of education is strong, where teachers as providers of education are well looked after, where the whole community reposes their trust and confidence in them, and where the whole system stands together to build the next generations. Let's break the silence, stand together, raise our voice, provide powers to our weak structure, I believe, our bleak and lifeless classrooms will brighten up, our dilapidated and rickety structures will respire to provide hope in the future, and all the barb-wired educational institutions that we see today will feel free

Image 9.3: Somewhere within these spaces I have learnt to grow and exist.

and strong – strong enough to defeat the terror, the terrorists and all the elements that create them.

Image 9.4: My tough professional world.

I have found that if you have a purpose to whatever you do, a purpose that is bigger than your normal day-to-day functioning, it becomes much easier to function effectively, even in adverse circumstances like mine. I always preach this to my students, young colleagues, and my son that you will earn what you must earn as a matter of course, but if your disposition stems from a critical positioning to your own identity and role, you will end up not only leading a meaningful life, but also contributing through your meaningful life to the lives of others as persons and would-be professionals. Otherwise things become routine, wearisome and lead you nowhere, and nobody aims for that.

I am a person who has a mission in her own existence. I do not have to walk a thousand miles to find and escalate an issue. My own gender is an issue in my profession and in my context. My every step – informed, enlightened, empowered – is a walk to the point where I see our women seeking knowledge and enlightenment and breathing in air that is fresh and free!

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Our conversation was over. Highly skilled, visionary and reformist, Najma was sitting smiling in front of me. I was in a state when you wanted to say a lot but did not find words appropriate enough to say. I fully agreed with Najma that even if your challenges are mighty and your available support and resources are meagre, adversity of this nature too can be

handled by remaining creative, collective and purposeful. This is what I witnessed in Najma who is a living curriculum of change, education and purposeful living.

Before I left, I took a final stroll with her in her lawn. Najma gave me a beautiful Motiya[77] *planted in an ethnic Multani pot. Najma's approach and outlook on life was very literary, politically-informed, philosophical, and most importantly, simple. She lived a minimalistic lifestyle and that showed through her way of dressing, mannerisms and even through her hospitality and gifts. The fully bloomed Motiya flower in that pot was giving me a message from Najma: let's spread beauty and hope to our people!*

As she walked me to the main gate, Najma's pets – dogs, cats and her ducks – followed us too to give me a warm farewell!

*****

[77] /mɒtɪə/ - Jasmine

Ten

ZAYNAB

How delightful is the sight of a flowing stream
hitting a rock and rolling around it!
(M. Iqbal, 1938. P. 991)

I was busy weighing two teachers' expressions of interest related to participating in my research project from similar areas of knowledge, textile designing and engineering. I had not reached my decision yet when something tragic happened – a suicide bombing in Lahore killed fifteen people and severely injured seventy. I was stationed in Lahore during those days and the affected area was not far from me. This incident mobilised law and order agencies and fool-proof security was imposed in public places. This deterred one of my potential participants as he advised that he may not be able to ensure certain aspects of the research. This made me move to my next candidate, Zaynab.

I was sitting in Zaynab's office. Her desk was neatly organised with hints of her creative bent spread out. After a short wait, Zaynab paced through the door, elegantly draped in a black, embroidered chador.[78]

She passed a cup of tea towards me with her paint-smeared fingers, and quickly thumbed through a swatch book to look for her notes, and without any hesitation, got to the point. I was quick in noticing a quirk of her personality: she was not there while talking to me. Rather, she seemed transported back in time!

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Zaynab's Narrative

The past: Threads, needles and scraps

For those people passing by – especially the young – the deep thrumming sound coming from our house was something very odd or difficult to recognise. All my life, I could not get that sound out of my mind. For others perhaps, it was nothing but a noisy twang, but for me, it was not less than music, a mystical mood, a transcendence! Our family for generations has been known by our family trade: quilt making. My father learnt this art from my grandfather,

[78] /ʧɑ:dr/ - veil

and he, as I remember, from his grandfather, who was a renowned quilt maker of his time and was known to have provided this service to the family of His Highness Bahadur Shah Zafar, the last emperor of India.

Masterly finesse and precision ran in our family. If my father boasted great skills of a craftsperson whether that was of building the *taat* or *dhunki*[79] or of its use to prepare filling for quilts, my mother – my father's first cousin too – earned her mark as a fine bricoleur. She had gained her expertise in making quilting fabric by combining diverse range of colours, textures and styles of fabric available at home or foraged by her from the *landa bazar*[80]. Her eye for juxtaposing colours, shapes and sizes, and her dexterity with needles, threads and stitching were sublime. And I was a proud and studious apprentice to both.

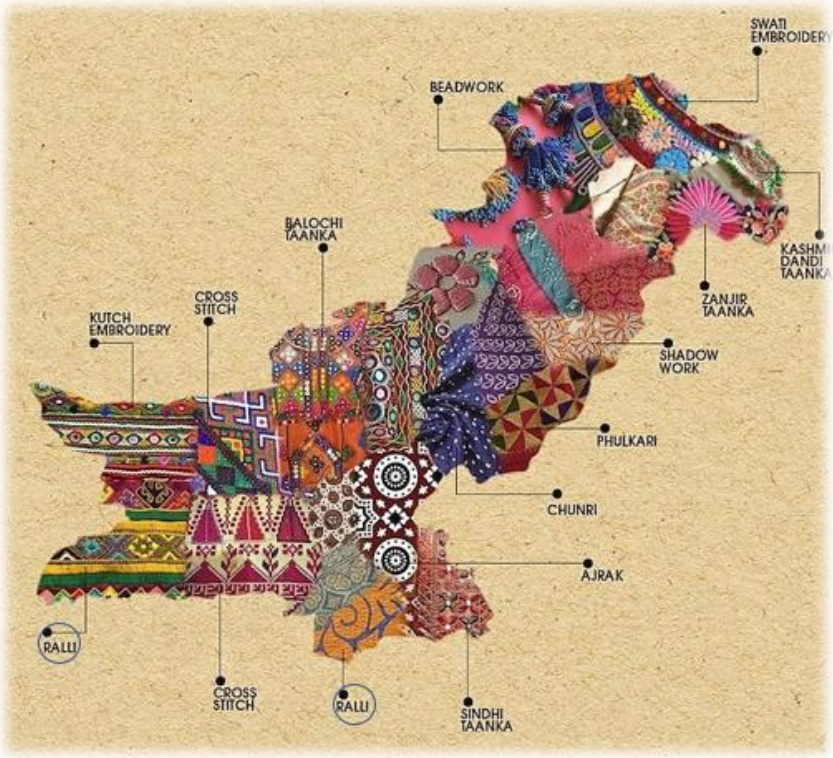

Image 10.1: Embroidery map of Pakistan with Ralli quilt regions.
© 2017 Generation (source: Zaynab)

My parents were not mere *Dhunia* or *Pinjara*[81] for their trade. To them, they were the custodians of their ancestral tradition and were practising it like their worship. That outlook to their trade in a way, had rendered them an idiosyncratic attitude, or sort of arrogance, or call it a pride. I have seen them offering their free service to those who if they knew, were

[79] /dʊnkɪ/ - bowed single-stringed equipment for cotton carding.
[80] /lʌndə bəzɑːr/ - a market for second-hand clothes and other articles.
[81] /dʊnjə/ or /pɪndʒɑːrə/ - cotton-carder.

real admirers of their craft; and likewise, on numerous occasions, refusing to do business with mill owners for their avaricious nature or their blunt sense of appreciation. This occupational pride I had seen rarely in my life. This is what I have learnt from my parents: excel in your trade, take pride in that, never lose purity of heart and soul, and you will flourish.

Image 10.2: One of my early lessons from my parents – pass down of our family's age-old Ralli traditions.

Our forefathers migrated from Afghanistan to Delhi and later settled in the Sindh province. After the partition of India in 1947, my grandparents migrated to the Pakistani Punjab. But the last migration was bloody. They lost whatever they had made and more tragically, some of their loved ones were martyred during the 1947 riots on their way to Pakistan. The entire migration route that my ancestors adopted influenced their crafts and skills, whether they were related to the nature and style of *dhunki* and its use, design, colour and shape symbolism, fabric range and types, or patchwork, applique and embroidery techniques. Ours, however, was a creative blend of all those regional influences.

I never liked going to school, not because I was not interested in studying, but I had more to do at home and something I was more occupied with. School remained a boring routine and I used to anxiously wait for it to finish. I would hurriedly reach home to romp through the bales of cotton, play with my father's tools, rush to weigh customers' cotton and write their receipts, or select the fluffiest cotton to hand stitch and embroider dolls. Even my favourite things – assembling a colourful collage of leftover fabric scraps or practising *Ralli* stitches as a compulsory lesson – allowed me to perfect my skills and connect with my heritage. Over the years, due to mechanisation, availability of synthetic materials, and lack of aesthetics and affordability, Pakistani market trends had been discouraging for hand-made goods. These realities perhaps had led my parents to encourage me to receive a modern education in textiles to do something different in the field.

Lack of awareness and educational counselling, then and now, too, wasted my time and energy. Not knowing what to do and whom to ask, I ended up following a long route to reach where I wanted to be. Nevertheless, on the flip side, it played a part in offering me a wider array of knowledge and skills, following which I could easily chisel out a clear direction to excel. After high school, I did a Diploma of Associate Engineering in textile weaving technology which provided me with a great beginning in textiles education; however, not knowing what to do after, led me to enrol myself in a Higher National Diploma (HND) in Fashion Designing. This felt like a serious mistake then. But now I feel that it had its silent contribution to my 'growth' and 'voice' in the fields I am getting involved in.

'Do you think your appearance will be an issue for you and for others in this profession?' was perhaps second or third interview question for my admission in HND. And that was just the beginning. Later, nearly every teacher and a student had a problem with my attire: 'Who is she? What is she doing here?' We are an Afghan *Shi'ite* family. The influence of our Afghani descent and our religious beliefs on our culture and traditions has played its role in shaping our social identities. The women in our family observe *chador* or *rousari*[82] when outside at public places. We happen to be very firm about it and we do not hesitate in choosing our identity over everything else. I was there to experience that.

[82] Loose fitting covering and a headscarf.

The fashion industry in our country is either in the hands of the privileged class, or their cliques, and what I observed during that course was their lack of connection to their land, their people and their needs. Inspiration is one thing but copying fashion trends blindly from the West is another. Why not learn from their modern techniques and utilise them to develop your own range that is not only rooted in your own culture, but also responds to your lifestyle needs? So, my 'weird' but critical thinking and my outfit led me to experience discrimination, judgement, labelling and isolation. These were the things that made me feel I was a misfit in that culture.

My reference point has always been my age-old heritage. That is why, I have never wanted to cut fabric, drape it on the mannequins or style and stitch to sizes. I have always wanted to identify myself like a painter who plays with paints to bring to life their inner selves. I have also wanted to express and experiment with colours, fabric, texture and threads. This inclination led me to do a Masters in textile design which, to me, was the second-best decision of my life. My greatest achievement in this course was the *Ralli* quilt project – Making *Ralli*: memory, process, and symbolism – which later, I published and presented on numerous platforms. My work focused on the historical and contemporary representation of unique quilt making traditions that have survived through centuries and generations. This included a detailed swatch book and some work and collections of my parents, too. I never realised that I would end up travelling on a route that my forefathers took while settling in Pakistan.

For my *Ralli* project, I was travelling with an NGO operating for women's economic development in the south Punjab. Passing by a small town near Bahawalpur, we met, out of the blue, a family of nomads. Something colourful had caught our eye and we could not help but advance towards it to explore. They had an exquisite display of *Ralli* quilts of every aspect of their life, whether it was their door drape, *charpoy*[83] cover, their *chadr*[84], their baby hammock, or a handheld fan. The women were extremely wary of our intrusion and were not at all ready to talk. I sat near, watching them transform a blanket into a work of art by hand stitching colourful fabric patches. Noticing my interest, a girl of my age, passed on her *sooi*

[83] /ʧɑːrpaɪ/ - bed
[84] /ʃɔːl/ - shawl

dhaga[85] to me and that was the most stunning moment! Watching me performing *ralanna*[86] with the same dexterity as theirs diminished the awkwardness and for some time, without speaking a word, we played that 'symphony' together. As they say, great voices appear quiet: our art became an instrument of communication. Those women later took me inside their tent houses as a gesture of kindness and I witnessed *Ralli* as a living art – a textile jewel that is brought to birth though tireless labour involving a keen head and heart and an eager submission to long-held ancestral traditions.

Image 10.3: *Ralli* making process: the 'symphony'.

I spent the next five years as a project officer for that non-governmental organisation (NGO) and travelled with my senior colleagues intensively teaching and training women on how to learn and capitalise on their own crafts and earn a handsome living. That travelling, interaction and education, in fact, enriched me linguistically, culturally and emotionally. In those five years I met with the happiest, purest and most generous people whose unconditional love and care enriched me spiritually. Personally, I was a shy, reserved and socially naive girl who did not know how to act in the fast-paced urban environment and how to deal with urban people. I still had to develop that confidence that my parents always boasted of towards their own craft. After my parents, this project gave me the language, confidence and stories to tell.

[85] /su:ɪ dɑ:gə/ - thread and needle
[86] /rəlʌnə/ - mixing and connecting through intricate needlework

I can clearly tell that point in time when, for the first time, I discovered teaching as a tool to communicate knowledge and skills. It was during those project days, when I exercised this tool to research my target population's needs, to design and deliver workshops that make sense to them and to their lives and thus make my humble contribution to their trades. This was not at all easy. Our population was diverse – culturally and linguistically – and it was not like teaching in a safe, well-resourced classroom environment. It was teaching diverse, mixed-age groups, under the sun, in their tent houses, or in noisy public buildings. My team head and a few senior members, through their long experience, had acquired culturally inclusive communication skills and teaching strategies, and that was something I was always the first to admire and copy.

Working in the NGO sector sensitised me to the negligent and corrupt roles played by the government agencies, technical education providers, and even NGOs themselves, in the name of skills and trades development or preserving and promoting cultural heritage. There is a long list of ethnic products – clothes, embroidery, gindi or *Ralli*, pottery, tiles, shoes, furniture, jewellery, and so on – that locals in the southern Punjab have been involved with for centuries. They are now in danger of extinction. Many families who boasted of their craftmanship for centuries are at the verge of leaving their professions due to poverty, economic pressures and lack of support. That political, regional and artistic sensitisation led me to do a Master of Philosophy in Cultural Heritage Conservation and Management. I was among the first batch that graduated with this specialisation, so finding a teaching position proved to be much easier.

Our education sector must go a long way to create a welcoming environment for teachers. Speaking on behalf of most new entrants who entered this profession without a formal teaching qualification, their lives were difficult in the early days and they honed their teaching skills without support from their workplaces and by using their students as guinea pigs. I know, it is a strong term, but it is a reality. Who suffered ultimately? Students. In my case, I had worked under the supervision of my senior project team members who polished my planning, delivery, communication, questioning, and ability to respond to inquiries. I simply had to attune my background knowledge to our classroom environments. However, I have seen teachers run from pillar to post in search of help, support or guidance, but our

educational workplaces do not have any sustainable and uniform cultures of support; and particularly in the southern Punjab, the situation for teachers is even bleaker.

When entering the teaching profession, I had heard bad stories about how leadership treats our educational set ups, but luckily my department head was a very kind and keen person. However, she lacked the right vision to exploit her position, lead us as a team, and initiate any quality projects and activities that could engage our teachers and students in the promotion of our regional culture and its artefacts. She was not at all a dishonest person, but the weakness of her character had resultantly made her play into the hands of her own colleagues. Our department was the largest facility in the southern Punjab in the field of textile designing, but our outcome in those days was insignificant. Our library was almost empty. Our classrooms were empty. Teachers were divided and there was no intellectual communication or networking among them. Departmental politics was at its peak. We, the new and the early career teachers, were lost in that disorder.

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Zaynab, an amazing bricoleur! Listening to Zaynab was a feast to my imagination. Many a time, during this conversation, I felt transported back to those moments where I could imagine my grandmother spinning yarn on the Charkha and my grandfather weaving fabric on the looms. I could clearly imagine why Zaynab chose Ralli – her family trade and heritage – as an object to control how she wanted to be perceived by others. For example, for me in this project, it was a lot easier to conceive and communicate my research through using the metaphor of weaving – my family's trade and heritage. It helped me to express myself: who I am, what I care about and what matters. Remove Ralli from Zaynab or weaving from me, our sense of self would be lost. The magical moment, as I felt, was that when her sense of self allowed Zaynab to stitch herself together with the family of nomads that she visited – their identities woven together became an instrument of communication.

For our second conversation, I visited Zaynab's house where she had planned our meeting on her rooftop. Her house was located on a hilltop wherefrom the mausoleum of Shah Rukn-e-Alam, with its Central Asian and Persian structure adorned with carved bricks, glazed blue tiles, and wooden roofs, could be seen. Zaynab seemed so well prepared as the table in front of us, covered with a turquoise Ralli, was loaded with her photo albums and

files showcasing her work, projects, and interests. Her house was not less than a museum of arts and crafts reflecting a profile of its inhabitants. It was a beautiful sunny day and our casual conversation slowly shaped into a discussion and then into a free, but reflective, flow of Zaynab's tale.

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The present: Colours, shapes and symbolism

Everybody used to say in my family that my mother gave me one hundred quilts as my dowry. That was a joke though. But yes, she gifted me, and that is also true – they were many. Some of them were so unique and precious. It was perhaps more like saving them by handing down to the next generation. But there was one, predominantly red in its colour scheme, that Ali, my husband, loved so much. He always had it as a spare in his study to cover up his legs or put under his feet to keep himself warm.

Ali was a brilliant cultural anthropologist working at one of the heritage museums. I met him during my research. I was studying private-public policy and efforts linked with the promotion of age-old weaving, design and embroidery techniques and conserving regional ethnic identity. As a resource person, he kindly let me draw on the museum artefacts and visit some of the government's project sites in the southern Punjab. Apart from his help in my research, there was one more thing that brought us closer. Ali was a fine book collector and a researcher, and he was working on his book on religious and national consciousness of *Ta'ziyyah*[87] and its historic, cultural and symbolic significance. I was intrigued by the idea and contributed a chapter to his book on the making of *Zareehs*[88] from carved and engraved wood; but more importantly, it was an excuse to study the work of a few artists who have been in this business for generations. My close interaction and discussions and my travelling with Ali since then, have honed my research skills, deepened my cultural understanding, enriched my thinking and polished my language skills. In 2002, I made the best decision of my life by accepting Ali's marriage proposal. He gave me many things: three adorable daughters, his library and his house. Life became beautifully busier.

[87] /tɑːzɪə/ - a passion-play and mourning commemorating the martyrdom of Imam al-Husayn AS (grandchild of the Holy Prophet Muhammad PBUH), his Family and followers.
[88] /zʌrɪ/ - a replica of Imam al-Husayn's AS shrine

We are in the southern Punjab which houses most poverty and deprivation, and the 'credit' goes to the feudal, sardars, *makhdooms* and *sajada nasheens*[89] who have ruled this region and made all their efforts to keep their people in the stone age. This politically unethical posture has corrupted nearly every department in the region – health, education and social cohesion. This region has the highest ratio of ghost schools and hospitals where teachers, doctors and contractors are hired on paper only and all the associated funds go to their own bank accounts. Having no options for people, the feudal lobby by design remains in power. Their children study in foreign universities, their elders get treated in foreign hospitals, their families enjoy dual nationalities, and what they do here is engage in corruption to feed their foreign bank accounts.

The education sector is an excellent example of this cruelty. The literacy indicators in this region are utterly depressing at 12 per cent and no literacy movement has occurred for many years. Educational institutions, including my workplace, find it very hard to maintain their administrative-academic equilibrium. Minimalism prevails in every sector whether that is investments in building infrastructures, providing technology, buying educational resources like books, journals, or equipment, investing in teachers and teaching quality or building industrial links. The situation becomes even worse when such a delicate situation is handled by immature leadership in many educational set-ups.

"Focus. You have not focused." "This trade is their business, but it is our worship. Go deep, immerse yourself in it. You will not have time even to see them." These were exact words my parents would give me whenever they would find me disturbed. It was always a feast watching my parents work – so absorbed that they would often lose track of time. So, all my life, like my parents, the attainment of genius, brilliance and excellence has remained at the core of my efforts in whatever I chose to do. That has been a sufficient reason for others – my students, colleagues, clients – to see beyond my veil and come to connect.

Notwithstanding these hurdles and demotivating elements, my approach to survive and

[89] /mʌkʰduːm/ sədʒɑːdə nəʃiː/ - powerful elites

thrive has been very simple. I rely more on my personal efforts in most situations, personal resources where possible, and personal drive to grow personally and professionally. But I do not expect this from everybody. I know, now the times are slightly different – we have fast Internet and access to online resources for teaching, but twenty years ago, internet speed and the quality of materials were limited. However, overall, it is still a struggle for all.

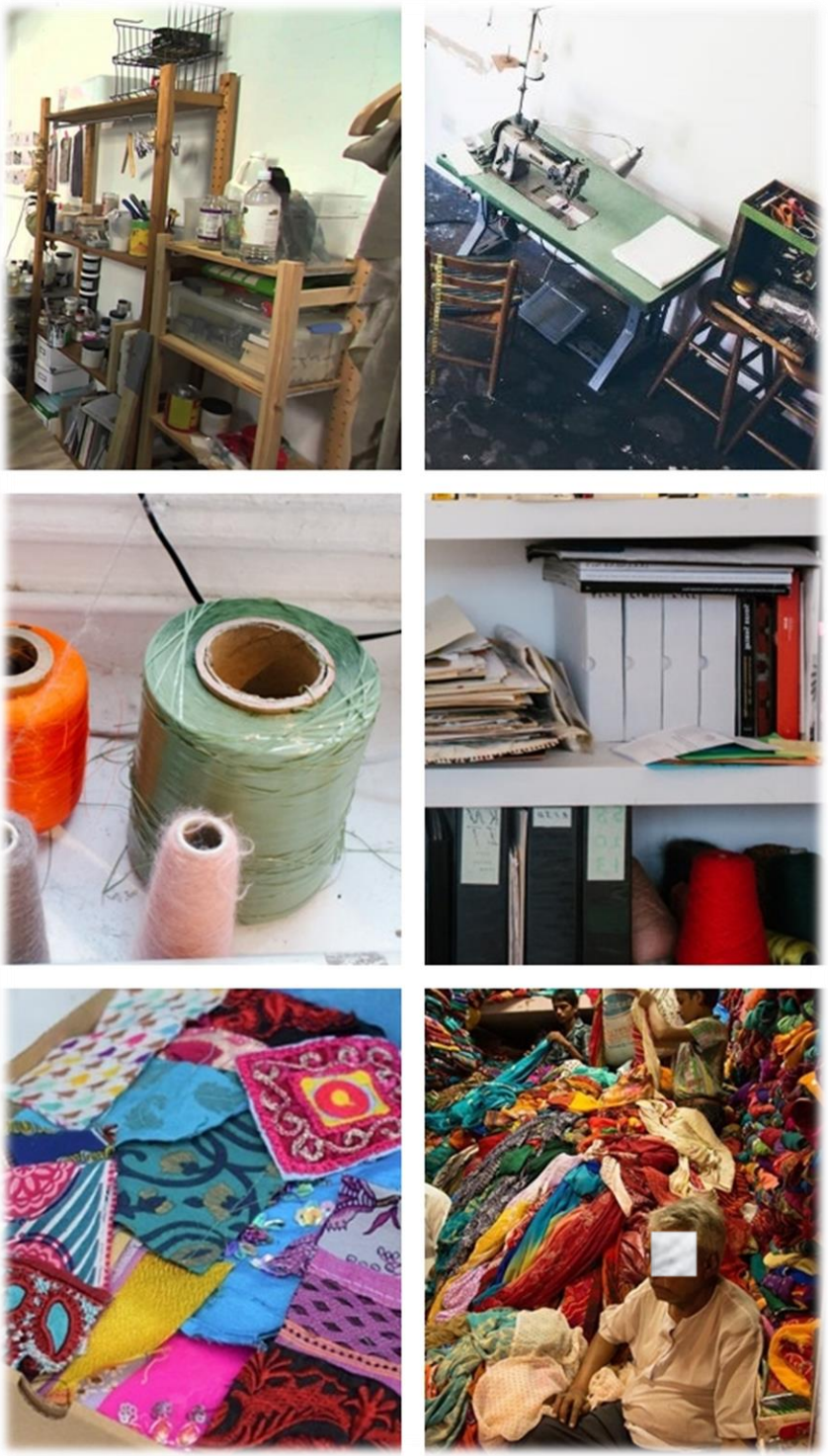

Image 10.4: My workspace: stitching unit, paints and colours, forage point, threads, swatches, and record keeping and journals.

Since my childhood, I have had good hand-eye coordination. I can assess with my eyes, sketch in my imagination, and execute with my hands. So, observation, experience and reflexivity came so very handy to me and naturally provided me with the initial learning repertoire. There are two things that are unique in me and I have inherited them from my mother: tireless immersion in my work and an amazingly strong visual memory. I need to see things once, and

then after I can repeat seventy to eighty percent of it without a fault. So much so, that when I visit crafts persons and see them work, say, knitting a *charpoy* or making a slip knot in crochet, or introducing a reverse tunnel stitch in quilting, or even an unusual block print, I can return home, recall and document the whole process and even make sketches for future references. This is what my students have noticed, too, that when I describe certain processes, my eyes and attention while doing that, get glued to one point as if I am watching them while narrating. That is my normal idiosyncrasy; I cannot help it; I simply get transported.

Image 10.5: Glimpses of Multani art on tombs, mausoleum, buildings becoming my inspiration in design.

To me, arrogance and humility go together in an artist's life. She is arrogant about what she does, but she is humble enough to be ready to learn from anybody, anytime, anywhere to expand her skills. I have learnt from observing people working and that is why I have huge faith in apprenticeship. This is a very powerful and authentic way to learn and it involves all three: observation, experience and critical thinking. Since I am a visual learner, I am a heavy note-taker, too, and for that I keep a learning log where I regularly record experiences and reflections as a learner and a teacher. In the

region where I am located, people are naturally very talented, artistic and poetic. At every corner you come across a thing to learn and appreciate, and I do not take chances; I either feed those experience into my notebook there and then or when I return to my study at night, I recall and record. In southern Punjab, people like to decorate their buildings with colours and calligraphy and in many instances, I have taken inspiration from the patterns used in *kashikari*[90] and Mughal frescoes on tombs and mausoleums to appear on my fabric designs. Many of my block prints are a true reflection of that inspiration.

This visual learning has contributed enormously to polishing my teaching repertoire and providing me with teaching artefacts in the forms of sketches, photographs, and videos to support my job. Unfortunately, our curricula operate within tight financial limitations. Having limited access to educational resources, we are unable to allow a variety of educational exposure to our students. Most of the coaching is theoretical and whatever limited practical exposure we offer is either through case studies, computer software, hands on, or through sharing our own industrial experiences. But the truth is that most of the teachers I know in this field, essentially in my region, have never worked in industry for a significant time and the majority have jumped to the world of academia immediately after their graduation. Thereby, they do not have the capacity to share any deep understanding of the authentic life and work of a textile designer. This signifies the importance of, and the need for, the provision of teacher development opportunities and industrial linkages for teachers to ensure quality in education.

I first started inviting artists to come to my classes for demonstration and that initiative was much appreciated by my students. But the head of my department stopped me saying that strangers or outsiders are not allowed, and the security situation also does not permit that. I found another way out. I started making small videos to use in my class as demonstrations to augment learning experiences. It was better than nothing, and my students could see my extra efforts that I was putting in. Interestingly, I have now amassed perhaps the largest visual database of the arts and crafts in my region. Teaching is a passion. If it is not, it is nothing, then. I discovered it slowly. I was a born artist and teaching to me is not less than a tool and

[90] /kɑːʃɪkɑːrɪ/ - Multani art to decorate blue pottery

an art. Once I make up my mind that I am going to do a certain thing and I am fully convinced about it, I do not look back, I give one hundred percent with my whole head and heart. I know our region is backward, my workplace is poorly resourced, my leadership is not visionary, my classrooms are poorly equipped, and my library is empty. Despite all these depressing realities, I still feel that I am a happy and an independent person. I have a profession. I have a voice. This profession has given me identity, a routine, a direction, a mission. When I wake up each day, I do not have to ask myself what I am going to do today. I am already full on. I have teaching to do, assignments to mark, projects to supervise, meetings to attend, peers to mentor, things to write, and all this is so creative, so constructive, so productive, so beautiful. I am not wasting myself. I am not robbing anybody. I am not a snatcher of happiness. I spread happiness I am a well-wisher. This is not less than worship.

Image 10.6: Demos, photos and videos to enrich student experience.

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I strongly resonate with Zaynab on the impact of ineffective leadership on the functioning of teachers and students' learning. Based on my experience of working as a teacher educator and dealing with the leadership of various T/HE institutions in Punjab, there certainly were a few leaders whom I could call 'bad leaders'. However, the majority, I know, consisted of those who were under-performing due to their lack of leadership training across various levels of the education system. For our context, as my experience tells, our educational leadership lacks training in areas, like, administrative skills, critical thinking, organisation skills, problem solving capabilities, and strong management abilities. Otherwise, as I found over many years of experience, they have the will to perform, but do not know how to. But the sad side of this leadership crisis is its bad influence on the educational process. As Zaynab said: 'teacher suffers; the student suffers.' But I would say, they suffered terribly and in certain situations to the point of no return. For example, the leadership crisis favoured the educational non-actors (for example religious influence in our institutions) who found it much easier to influence the incapacity, insecurity or naivety of the educational leaders to manipulate their agenda.

Teachers, like, Zaynab and myself, who had found meanings, purpose and identity in their teaching profession, did not have any other option but to continue our journey on our own into the unknown. That is what I meant when I said elsewhere:

> *As a tertiary teacher from Punjab,*
> *I have lived a struggle to tell.*
> *Is there anything worse than not knowing?*
> *I have lived that suffering.*

Like Zaynab, I have professionally grown in a similar fashion: thinking about classroom practice, looking back into experience and taking lesson from trial and error. I know reflective teaching or exploring our own classroom practice is a great way to learn in any context or situation where the system, the curriculum and the culture are supportive. However, what Zaynab was trying to tell was very clear: making informed choices within a supportive system vs blindly choosing without the support of the system, and not knowing whether the paths chosen or the decisions made are the right ones. There is a huge difference.

Before the last conversation with Zaynab, I was present at her workplace for her teaching observation. Zaynab's class was busy watching a video on her laptop. They were studying various sources on dyeing fabric with natural materials. Zaynab showed two video

clips of ten minutes each. Since these clips were video recorded by Zaynab herself, she was enthusiastically sharing the background details. During this time, Zaynab frequently paused the clip to invite her students to their textbook, shared from her own experience, and asked her students reflective questions. It was an interesting forty-minute session after which students got busy in group work. After her class, Zaynab's father came to drive us home where, after a delicious afternoon tea, we began our third conversation.

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The future: Matching, stitching, and making

The year 2012 left on my conscience treacherous memories. I am still trying to weave myself out of its impact to seek normalcy to continue. But I guess the more I struggle, the deeper I sink into its clutches. I was in my class when we heard the frightening boom that shook us all. Those were *Muharram* days and the only thing that flashed into my mind was a 'bomb attack'. It was a heavy bomb attack at the place where members of the *Shi'ite* community had gathered together for sermons and prayers.

There was a stampede at the hospital emergency – staff, doctors, volunteers, visitors, journalists, nearly everybody from the town had poured in. My husband, Ali, was attending the *majlis*[91] where the blast took place and killed nearly 80 people. Ali's phone was not responding and every passing second was taking my mind away from my heart. There was total mayhem at the hospital, everybody was shattered, and nobody was prepared to tell anything. My worst fear came true.

Three months had passed without Ali. One morning I proposed to my mother that she go with me to the market and shop for some cloth, threads and needles. We both – mother and daughter – sat together and started making *Ralli*. Rows of pattern were drawn, the yards of cloth were cut into pieces, the reels of threads were picked, pairs of needles had come out of their stash, and the *ralanna* began. It was more than making *Ralli* – it was a way of catharsis, a therapy, a closeness, a normalcy. It was like hiding in the safest, loveliest, mellowest corner of my memory lane where I waited to be discovered again. That was the last unfinished *Ralli* we – mother and daughter – made together using white, yellow and green with triangular

[91] /mʌʤlɪs/ - Congregation

patterns. This colour scheme denotes purity, energy and new life and the shapes represent power and its sharp points the capability to thwart evil. During this whole process, we walked together and visited nearly every avenue of our 'memory village' – laughed, cried, mimicked, shared words of wisdom, sipped many cups of tea. That helped, and I am back!

Ours is a world fraught with challenges – no matter what you do, it is difficult. We have challenges at home and beyond – as teachers, colleagues, team members, subordinates, neighbours, members of a community. There are more problems than solutions. I am not being pessimistic or anything. I am chalking out the features of the hostile environment – inside, outside – that we are dealing with and wishing for all of us to find our ways out. And how can I be pessimistic? I am the follower of Mawlāy-i Muttaqiyān Ali AS and Imam Al-Husayn AS who gave their lives fighting against oppression and injustice. They are my inspiration and reason to get up and not surrender!

I am a senior teacher now who aspires to keep going and seeking expertise in my field. We colleagues do ask each other, but I always find it hard to choose one word to describe my teaching style. I know my teaching quilt is made up of coherent and incoherent patches, collected from here and there, and is generally characterised by three elements – coaching, apprenticeship, and developmental approaches, further aided by development plans, learning logs, authentic projects, demonstrations and observations. Now I do not know what to call this mixture. But one thing is for sure, in all these three major elements constituting my teaching repertoire, 'knowledge and the skill development' is central and a foundation stone of my relationship with my students. And that allows me to move forward from coaching to hands-on experiences to allow students to develop their own thinking around their target knowledge and skill. I do not drift away from that fundamental thing.

Being a senior professional in my field, I am now often invited as a guest speaker at other educational institutions in my region. Seeing some teachers stuck in their traditional practices and refusing to come out of their comfort zones is very frustrating. Our teachers lack in the right pedagogic techniques to teach this subject and our spatial provisions are utterly inappropriate and insufficient, and certainly something our higher authorities must attend to.

I am not blaming any specific group for that; we all constitute the system and the system must improve.

As a textile designer, I must keep in touch with the latest inventions and trends in the business because if I am a conscientious professional, I must take my students' failure as my own failure. It is therefore my major challenge, currently, to keep upgrading my knowledge and skills. I do my best to keep in touch by networking with my friends and colleagues working both in academia and industry. It is no longer an option for me because soon my department is going to offer postgraduate courses with research majors and that is going to challenge us all as teachers. This will surely require investment of time to equip ourselves with new knowledge and skills – and that we have none. The 'look busy, do nothing' strategy of some of our colleagues promotes a culture of cheating and pressurises those who are already productive and are pursuing their learning goals. However, they may not show off. This culture overburdens and derails those who really want to do something better.

Currently, ours is the largest out of the two textile teaching setups in the southern Punjab, and it certainly has the potential to provide for the local industry in the form of knowledge and skill transfer. If we compare our facilities with those in the mainstream Punjab, we lack in so many respects. The minimum that we hold now is either too outdated and out of order or does not meet our teaching need and standard. Out of my own efforts, I plan study tours in every term for our students to visit a few textile institutes in Lahore and have some hands-on experience with modern equipment. We need to promote regional knowledge, awareness, capacity and resources, too, and for that we will have to invite and sensitise our professionals, artisans, and students, promote research culture, invite their attention to their indigenous elements, and capitalise on what they have. This will discourage them from blindly replicating the foreign trends. We do not have to invent anything for that. Simply, we need to have some drive to push ourselves, eyes to observe, and routines to follow, and nothing can stop us from achieving anything concrete. Moreover, our teachers and students need concrete support in the forms of, for instance, resources, expert guidance and some platform to publish. Currently, not even a single research journal in my subject is active in our region.

Apart from teaching and our small business, I am venturing into a partnership with another friend who has a studio and space in our exhibition centre in Islamabad. I am developing a fabric range taking inspiration from Pakistani Truck Art. I know there are many who have recently hopped on this band wagon here and abroad, but mine is not a serious replica, rather a subtle shift from the indigenous art and design to achieve the contemporary outcome and to make my produce look practical and useable. I am more utilitarian and have always kept myself away from fancy moves or inclinations in my designs. Being a purist, in the design and the making of the products by street artists that I have studied, I have found in them one common thing – they are a complete representation of their day-to-day needs and practices. We have moved them to museums. So, while taking inspiration from that indigenous element, I try not to lose that message of practicality and utility inherent in their form or trade. This venture has not only empowered my entrepreneurial skills to share with my students, but also created educational and part-time internship opportunities for a few of my students.

Image 10.7: Some design drifts and inspiration from the Pakistani Truck art.

To me, teaching – at least I can say this about my field of textiles – is a professional skill and a huge responsibility to transfer something from you to another. You can do it half-heartedly and lose your learner or you can do it by creating for your learner some social and some

solitary moments where they can engage fully with you, with the content, with the experience and learn something and take home some 'happiness'. Creativity happens in a free environment, allowing your students to feel and respond as they like – get up and tell others about their creation or keep it to themselves. Our system may not consider them, but I respect both these spaces of my students and the whole practice. Designing something is a creative process and a creative brain is sensitive, too. So, for a teacher or anybody in my field, I must say, learn to respect that sensitivity. I have learnt this from working with artists like my parents, painters, designers and crafts-persons in my region. This has worked for me, and I try my best, within my limitations, to provide a similar experience for my students.

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I was speechless. Resilience – Zaynab raised the bar very high and, in my view, gave new meanings to it. Such a courageous person and a creative professional. I have strong faith in such teachers and the wonders they can do. Zaynab strengthened that belief. I feel now, had I not been deeply interested in the narrative lives of our teachers, I would have been deprived of the positive energy I received from them during these meetings. I am very happy that I am a teacher and a part of this teaching community. Zaynab's lifestyle was busier than I had expected – as a person, a businesswoman and a highly dedicated and enthusiastic teacher and designer. While saying goodbye, I was still in the grip of thoughts about how our work, if we are passionate about it, can become a panacea for all ills and difficulties. While I was closing the door behind me, I said to Zaynab, 'Do send me a message when you have finished the unfinished Ralli.' She replied in Ghalib:

درد دل لکھوں کب تک، جاؤں، انکو دکھلاؤں
انگلیاں فگار اپنی، خامہ خوں چکاں اپنا

'For how long shall I write about the anguish of the heart? Instead,
I must go and show them
My wounded fingers, and the blood-dripping pen.'

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Eleven

LIVES AND LIVED EXPERIENCES – INSIDE NARRATIVES

> …something passes from you to me. Something is transferred from one sphere to another. This something is not the experience as experienced, but its meanings. Here is the miracle…communication in this way is the overcoming of the radical non-communicability of the lived experience as lived.
> (Ricoeur, 1976, p. 16)

This chapter illuminates commonalities as themes through an analysis of the narratives presented in Chapters Five to Ten and other elements of the data left-out or unrepresented in these individual accounts. I have achieved these commonalities by employing Polkinghorne's (1995) 'analysis of narratives' as explained in Chapter Four. I have presented these findings in the fictionalised 'dialogic narratives' (Section One). Such a reporting style denotes a research finding in its own right: the Pakistani tertiary teachers' aspired values and beliefs of 'collegiality', 'sociality' and 'networking' as significant ways to co-construct knowledge of teaching within their cultural and historical realities. The fictionalised 'dialogic narratives' are then followed by the analysis made by weaving together different strands of the participants' experiences to surface themes. In Section Two, I discuss the emergent themes of my inquiry in the light of the claims generated in Chapter Three through a critical review of the selective bodies of scholarship on various aspects of becoming accomplished. Moreover, I have used the results of my inquiry to generate a model showing the process of becoming accomplished in Punjab. Sections One and Two are followed by a concluding statement. I now turn to presenting my dialogue.

Section One: Findings
Fictionalised 'dialogic narratives'

This Section, comprising the findings and analysis of my inquiry, opens with Context.

11.1.1 Context

The conversation that took place as a result of my interaction with my participants facilitated them to reflect and talk generously about the impact of their contextual challenges on their

struggles to become accomplished professionals. This exploration produced a spectrum of powerful responses, both positive and negative, critically summarising the socio-cultural influences on them. These, in detail, are as follows:

Imran: Let's first talk about your personal and professional context. In your narratives, issues, such as, inadequate professional support, collegial and leadership roles and equity and their implications on your work were prominent. And for that, how about if I ask you, Imtiaz, to go first. And I would also invite you all to feel free to butt in, as I will, too, to share my opinion.

Imtiaz: Yeah, sure. So, well…I am not the kind of person who counts losses or failures. But when I look back, there is a long list. And this day is not different. I often feel saddened by the thought of how little we have progressed. Socio-economic realities are still the same. The fears of bread-and-butter still define us and our decisions. The feeling of powerlessness is common everywhere – at least, I can say this about my profession. I have never seen our teaching community so depressed, stressed and anxious.

Have I portrayed too gloomy a picture? I think I have.

Muneera: No, no, Imtiaz. I do share your feelings and observations. It is very common in our society where financial pressures and scarce resources delude people into choosing something, which, otherwise in healthy circumstances, a person of sensible mind and judgement would never choose. See, I experienced this delusion all my life. Gender inequality, unsupportive family homes, self-seeking colleagues, and unhealthy workplace cultures – nothing is alien to me. Imagine, with these challenges, if you are working in a small city where provision and access divide is huge…

Imtiaz: (*Interrupting*)…surely the worst level of injustice…totally agree.

Irfan: How true! But there is another thing – quite distinctive to our culture and society. And that is unquestioned obedience and conformity, just or unjust, to our elders' will. This hinders our students' personalities – like it did to me, too – the natural growth of their volition to choose, to decide and to function independently. The complacence and the resultant lack of independent thinking pose highly negative threats to our people's will and actions...

Najma: (*Interrupting*) Like in my case, my early marriage against my will, and at that time I was struggling to find my feet in the profession. It is so frustrating to think that, even today, in girls' lives, marrying is the only goal. This is what they have been told. The society doesn't even let them realise that they are half the country's population and could have made more useful contributions to their nation's economic development.

Imtiaz: I think (*narrowing his eyes, adopting a contemplative mood*), by and large, it is poverty that compels our society to be like that. When you are poor, it doesn't matter, what price you might have to pay – to kill dreams, to trim others' control or agency, or something even more grave. I am sure, most of us were told something else to be in our lives, something other than what we are today.

Hussain: Exactly. That is one major reason, you know, why our society has developed biases for and against certain professions and that is only based on their earning potential. Teaching, as opposed to certain other professions, unfortunately falls in the category of professions that are unattractively low-paid. Why would anyone like to join teaching?

Imran: It is common talk that those who do not find anything else to do in life, enter the teaching profession. Depressing, isn't it?

Najma: True. And then they talk of teaching as a profession of prophets and teachers as prophets of change (*sarcastic smile*). Do you think you can expect nation-building from those average or below average brains? I don't think we can. Only if you enhance the value of this profession, respect the people of this profession, bring the best people to it, train them, equip them, give them a sense of ownership, will things get better. Otherwise, already so hypocritical…

Hussain: I don't think the situation is as bad, Najma. Change is coming, but at a slow pace. But with this I agree that teaching as a profession is highly under-valued in our society.

Imran: Perhaps lack of guidance, linkages and career counselling in our communities and schools is also a reason that bright, young people don't consider teaching their potential profession. As we all know, the status of college or university teachers is considerably better than school teachers.

Zaynab: Look, you are right in a way. For example, I had to take a long time to come to know what I must do to be a textile designer – wasted money and time. Negligence now, I feel, has become a public attitude. Being a conservationist, I have witnessed scores of dying age-old occupations in the Southern Punjab due to poverty or lack of guidance and support. Keeping people in the dark has become our public attitude now.

Najma …and so it is true of teaching, isn't it? Ok, being a teacher of literature, I can survive with a book, a commentary, and some place to sit. Ok, don't spend on me. But Zaynab, you are a textile designing teacher, how would you? I mean, not you as you, but teachers in the fields where expensive materials are a must to provide hands-on experiences to students.

Zaynab: Exactly right.

Irfan: Take my example. Perhaps we are the ones who receive the least funding in the entire education sector. I mean, had our subject – Islamic Studies – not been mandatory in higher secondary and undergraduate studies, the teachers of theology and religious studies would have gone! Who would have joined us? When the governments, too, do not do justice in their resource division and allocation, and when a discipline does not receive certain strength of student admissions, it ultimately mars the value of those who are associated with those disciplines. This is not right. No. I feel myself at times of less value.

Hussain: What Muneera said earlier, the provision and access divide overall is unjust, Irfan. For the sake of argument, the public spending on education is around 2.4 per cent of GDP for a country of 193.2 million people today. A large sum of this spending goes to the educational institutions located in the major cities like Lahore, Rawalpindi, and Faisalabad, and a very small portion is left to spend on teacher quality in the relatively smaller cities.

Teacher support networks, adequate teaching resources, conducive learning spaces, projects in curricular improvement, and funding for research, publications and conferences, are only a dream. Not just for young teachers, senior teachers face a similar dilemma. What else would you feel? Lonely and abandoned!

Imran: This is so very right.

Hussain: I seriously fear when people will start leaving the profession…

Imran: Would that really happen? Consider the widespread unemployment around and scarce options for decent earning opportunities.

Muneera: Yes, it is unlikely at least in college and university structures. But if it starts happening, I will be the unhappiest person in this world.
But for the unjust and inadequate provisions and the poor workplace cultures, shouldn't we blame the institutional leadership, too?

Irfan: Couldn't agree more, Muneera. But educational leadership, too, perhaps, share a similar frustration – not having proper leadership training, for instance.
Leadership to me in today's world is more than just a mindset – it requires competent people and ongoing training to operate.

Zaynab: No doubt about that. But how about the leadership selection criteria? We all know about the curse of favouritism, inequity and politics in our workplace cultures. Who doesn't know that incompetent people often get selected? How about those who have the drive and vision to deliver? They are not even asked.

Imtiaz: …but then, let's not forget, they are from amongst us, too – they do have issues beyond their control. However, I do agree with what Zaynab is saying. Because of the non-transparent system, those come forward, who may be excellent academicians within their domains, but are not fit for the job. Perhaps, proper training and development can slightly fix the situation, exactly in the way it can fine-tune an average teacher into a better performer. But do we have any system for professional development?

Muneera: That is why, Zaynab, lack of character, capacity and will, and on top of that, absence of professional development opportunities, make them play into the hands of the wrong people – if you see, opportunists like political wings and their supporters amongst us. In such a situation, the loss of common purpose and character crumbles the whole system into disparate units inspiring distrust rather than confidence. And that is what is happening.

Hussain: We all need that missing link – the helping hand – which must come from the centre. But our central system, as you mentioned, too, is either too weak or is altogether missing, leaving us in the trap of intellectual isolation.

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11.1.2 Knowing

During our conversations, the participants generously shone light on their learning strategies that they considered viable, appropriate and effective in their development and growth within their context. The analysis of their conversations brought to the surface numerous learning modalities ranging from planned to incidental and formal to informal. What follows is a discussion of which modalities contributed more to forming their sets of pedagogical beliefs and pedagogical behaviours.

Imran: Let's now move on to talk about the directions and strategies that you followed to develop your teaching?
(*Najma raises her hand*) Yes, you can start, Najma…please.

Najma: Now this is tricky. It would be unfair if I say this and this. In reality, it was like my whole life...every second and a minute of my thinking moments…sometimes brilliant and sometime just helpless, brainless moves leading me nowhere…but one thing is for sure, it was, and still is, a personalised, sustained, relentless thinking involved in my teaching. That surely made a big difference. But Imran, you see, we all have moved…have survived the adversity.

Imran: I think it's always like that…you take small steps, big steps, and even silly steps, consciously or unconsciously…

Hussain: 'Silly steps' – I like that…and they were many, at least in my case.

Muneera: Why not? Let's be honest. After all, we are normal human beings and we make mistakes. Najma rightly called them the 'brainless' moves or moments. But then we learn from them, don't we? And sometimes, those 'silly' things work better than many planned, well thought-out moves.

Hussain: …particularly when one is a self-taught…

Muneera: But, kidding aside, this whole learning process, as Imran you put it, 'becoming, and … what was that, 'accomplished' was, for sure, a very long, tiring and not at all easy journey. Now your question…the safest answer will be – initially the memories of working with my role models, and later, a blend of directions and strategies to make sense of teaching. But in my early career, it was more like imitating others, you see. But the real sense of my actions came a little later when

my readings in the discipline grew and I had gathered a good stock of classroom teaching experiences.

Irfan: In our context, as I have seen, it is very common to have a 'guru', whether, it be a teacher, a saint, or an old hand at some trade. They are held in high esteem for their vast source of knowledge and experience. No doubt, my life is full of them, those who provided me hope and a hand to learn from in time of need.

Hussain: To move forward, you know, one needs a helping hand. But I always feared that…staying long under someone's shadow would submerge me as a person…the feelings of how I will grow then…develop my confidence and creative thinking, and things like these.

Najma: True. Otherwise, as I have often seen, copying others to solve problems becomes a habit, and this 'brainlessness' can go without notice making you blindly replicate others' errors.

Muneera: I disagree here. Our memories are, if you see, a rich stock of authentic experiences from our own life, and of working with others, and not just a junkyard of useless things. Or even if they are, in time of need, you can find something useful from there to fill your need.

Irfan: Exactly right. To be honest, what else is the option for our new teachers? Let's not forget that our new teachers enter the teaching profession without any formal teaching related qualification…

Muneera: (*interrupting*) And so have we.

Irfan: …and the problem starts from there. The gulf between teacher qualifications and expected performance causes negative implications for the reputation and the morale of the new starter. And then you don't have a system to welcome your new staff. Many new entrants flop without even having a chance to prove their worth. Have you seen how the military or bureaucracy recruit their human resource? They have a proper system and structures to select the right people, train their people, and then appoint them. I would say, it is a blessing if you have someone in your life who you can follow…and model them to tackle your early challenges.

Najma: Well…you are both right in your own ways. For example, my mentor, in school days, was a theoretical performer-cum-teacher, teaching us Shakespeare. She was

such a brilliant person, and so strong…very hard to come out of her influence. In my early years, in teaching literature, I used to model her performance aspects of reading literature. My students loved it and I started enjoying it too. But then, I felt Najma was lost somewhere? It was like coming to teach dressed up in someone else's attire. It took me years to develop my own style through continuing contemplation, experimentation and feedback from my students.

Imran: Najma, I remember that when I observed your class – I could imagine the 'inspired' you while witnessing the 'real' you in your teaching.

Najma: (*Chuckles, amused*)

Muneera: That's the way. Once you transit that shadowing, whether of a person or of the memories of your role models, your independent living begins. When I was in this phase, my reading habit proved to be so convenient…relieved me of time and place. But then, you see, this alone was so insufficient. The real time learning came through on-the-job learning, followed by studying my own teaching experiences. But if you see this overall was like going by-myself…system-level assistance was minimal.

Imran: Great. Do you have similar experiences, Imtiaz?

Imtiaz: My early story is slightly different from you guys. While I may not have received the best teachers in my life to relate to them as role models or 'guru', I, however, was still blessed with a few things – sense of place and my experiences in it.

Zaynab: Interesting and how so…?

Imtiaz: (*leaning forward*) The perfume of oneness as opposed to alienation. When your system wants to keep you the slave of isolation and ignorance, the curriculum of love, sharing and resourcefulness works. In my life, the *Borh da darakht* tree and the *Baithak* were my early sources of seeking wisdom (*beaming face*). My emotional attachment and the richness of meaning in these places provide me the way to see things. Apart from that, formal education, particularly my PhD studies, and my classroom practice have made a huge difference in my life. Since I am a people's person, I thrive when I am surrounded by good company.

Zaynab: I think we have a lot in common, Imtiaz. In a way, I, too, joined a closely relevant profession to my parents. But instead of taking my parents or teachers as role models, I took their craft and ancestral traditions as sources of inspiration. The

achievement of the masterly finesse was very tacit in nature… I didn't even know when I came to be on my own. With this initial direction and repertoire, I departed for becoming an academic. My later learning strategy has focused mainly on three modalities – keen sense of observation, experience and reflexivity to move ahead in my teaching and a constant reference to my family traditions and my purpose in my profession.

Imran: But Zaynab, that 'departure' must have asked for technical support, resources, some connection with experts, and even a conducive environment to become a fully functioning individual…

Zaynab: In our South Punjab, and this may be true to the other parts of Punjab, too, successful life and the work of a teacher includes continuing learning and creative living. Otherwise, you cannot survive as an effective professional. You have no other choice. To have some control over the outcomes of events in your teaching life, you must make extra efforts, develop your critical thinking and create your own resources. For example, in my case, filming artisans, foraging for materials, constructing swatches, maintaining learning logs and reflective notebooks and so on. Being a pragmatist and activist, I can't sit in my comfort zone…I challenge myself by embracing new ideas and taking actions.

Hussain: I fully agree with what Zaynab said about creative living to excel in our learning-deprived workplace culture. In fact, in our environments, if your creative eye is not opened, you can't cut through your deficits. As a deputy department head, I needed that even more to make a difference. After my formal education, it is this living that keeps me going. If I have chosen to administer 'freedom rather than control' in my classes…for whatever reasons…there is a need for me, you know, at every second, to be in a creative and reflective frame of mind to fulfil that need in my teaching. And this has made me feel more self-reliant.

Najma: Just like you, I have a way of seeing things in teaching literature. Apart from addressing our usual learning goals, I always use literature as a tool to stir discussions about our wide-spread social evils particularly those plaguing women. At times, my ideological beliefs and my critical and vocal selves conflict with my students' belief system (*air quoting*), like social taboos, and their passivity. This is where my reflective, experiential and communicative selves come in to establish a

safe place for us all in my classes to have an open dialogue without harming anyone…as this is never the intention.

Irfan: And I thought I was the most ardent supporter of reflective journals, Zaynab! No, you are right, in fact, in our context, if you are serious about your learning and growth, you must make your classroom a subject of study. And journals certainly offer you a reflective space and even a private space for recording introspection and mental states.

Muneera: So, it is in my experience to manage my thinking in materials design and curriculum writing. When I am in the heat of the moment, I am so full-on… and if I do not capture my thinking, I lose the thread.

Hussain: It is slightly different in my case. I simply can't write my reflective thoughts in a hard-bound diary or a journal. My brain would freeze by the sight of it. Many a time I tried, but every time I could not go beyond writing my shopping lists or things to do. So, my reflective note-taking is like writing on loose scraps of papers, tucking them in my pocket, and later dropping them in my reflective 'basket' – before my wife sends my clothes to the laundry (*laughing*). Sometimes even she would check my pockets for those *parchis*[92]…

Zaynab: Interesting (*smiling*).

I can see in many ways, this reflective, experiential state of mind is reflected in most of our outlooks on learning and growth.

Imtiaz: I believe this is something, not best, but what is permissible given the situation in our context. Tomorrow we will walk together, too. Being together is so wonderful – support each other, learn from each other. Our current stances, when calibrated by an ethos of mutuality and collegiality, will certainly take us into a somewhat different being, a state of being rather than mind. Soon, hopefully.

Najma: How true! This exactly (*shouting in excitement*) must be the essence and a profile of a learning professional in our context who is open to action, sharing and change.

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[92] /pʌrʧi:s/ - scraps of paper

11.1.3 Inspiration

Given their challenges posed by their professional context and culture, and their individualised investments in seeking their development and growth, our discussions repeatedly rendered narrations to their drive that held their heads high during their struggles. I turn to that next:

Imran: Now, our third question is: what is essential for maintaining your resilience in your professional lives?

…and who will go first, this time?

Irfan: Ok, I will start. Rather, before I say anything, how many of you still remember these lines from our school days?

لب پے آتی ہے دعا بن کے تمنا میری – زندگی شمع کی صورت ہو خدایا میری
دور دنیا کا میرے دم سے اندھیرا ہو جائے – ہر جگہ میرے چمکنے سے اجالا ہو جائے [93]

(*they start singing together*)

Muneera: Ah…you made me feel so emotional, Irfan.

Najma: True (*wiping her teary eyes*). I am wondering, why have our prayers not met their answers? What wrong have we done?

(*all feeling very emotional*)

Imran: …maybe not putting the right actions behind those prayers... (*hiding my teary eyes*)

Imtiaz: You know what, one of my mother's idiosyncrasies was to fill in colours in her students' textbooks…to make those dull and dreadful looking books feel more life-like.

Muneera: How beautiful (*placing her hand on heart*). In a way, wishing a colour-filled life for them…

Imtiaz: And she used to call it her 'prayer'. Maybe, as a collective society, we haven't offered that prayer yet, or maybe Imran is right, we have missed the right actions in the right direction. Our society, our educational policy writers and our educationists have run after everything without realising the actual purpose and spirit of life.

[93] My longing comes to my lips as supplication of mine. May like the candle be the life of mine; May the darkness of this world disappear through this life of mine. May every place light up with the sparkling light of mine.

Irfan: Happiness, I think, is the chief goal of any endeavour. And I have seen a few of my mentors – joyful, happy and contented against their heavy odds. Leading a purposeful life above everything else was their secret. Money automatically flows in. This I realised later. For instance, I joined teaching mainly as a saving grace or as a proclamation in my social circles that my wavered self was no more irrelevant or unemployable. But then the lack of bigger purpose…and going through so much toil, failure and disorientation … it dawned on me that I might fail…no, I can't. In fact, I must begin from there. This is a reality that this job is my main source of earning. But when I go deeper, I realise that no, it cannot be that shallow…no, they need me more than I need myself – and that is where the sense of responsibility comes in my job. Now my real energy fountains from this very thought that my role as a teacher is a social responsibility that I must put my heart to and fulfil it to the best of my ability.

Muneera: I, too, have similar feelings to this, Irfan. In fact, my experiences of dealing with powerlessness tell me that to operate as a teacher or an academic in our context, it is vital to have some purpose in life, stronger than material pursuits. Otherwise, the powerlessness that we face on a day-to-day basis can easily diminish us. And one form of panacea is 'creative living' that you guys have mentioned previously. Creativity requires passion and passion to me does not spring from chasing after material goals.

Imtiaz: You are very right, Muneera. That purpose or energy that you have just mentioned enters my life through my inner narrative of belonging. That narrative provides meaning to my personal and social experiences today. I cannot see myself, my pursuits and my actions without being inspired by its influence. You are so right, life as a teacher would have been so hard to live… and so meaningless to enjoy, if we hadn't had any drive, the pursuit of which was far sweeter than the savoury experiences of life.

Najma: And in my life, it is the conscious awareness – historical, societal and political – of my own gender, a woman practitioner and a conscientious learning professional in a male dominant society. If you take that awareness out of my teaching, I am the most unremarkable teacher. I am a woman first, then a teacher, and that lens

makes the difference in my thinking, approach and actions. That is my way of seeing the world.

Zaynab: Fabulous. I am no different from you guys. In my life the drive comes from the pride that I take in my family traditions. This ownership provides me the zeal to make the best use of my faculty and efforts to not only advance those traditions creatively, ethically, responsibly, but also replicate them for my students in their knowledge and skills-building. This detour is worthwhile. Otherwise, I am an ordinary person and I won't like it.

Hussain: You know, sometimes things – small things – happen quite early in your life and leave a lasting impression on your memory and personality. The imprints of certain types of teaching – nurturing, perhaps – on my memory are so strong that I have spent years following, experimenting and discovering it. Monetary reasons alone don't define me as much as the aesthetics of having beautiful relationships with my students. My students drive me more – sometimes through their intellect and sometimes, naivety – and this is how they help me to grow. So, teaching, to me, is a powerful way to educate and enlighten, a creative process to influence and reform, and a brilliant state of being and becoming in this struggle.

Imran: Excellent. How about any factors external to you that are relevant here?

Najma: Plenty of them, Imran. Of course, we don't operate in outer space – we work right here inside our physical realities. We all have a job to do. A population of students to look after. Our own day-to-day tasks to handle, things to learn, goals to meet, and so on. There are numerous elements in our workplace cultures and social environments that can pose challenges to our self-concepts. But to me, nothing deters more than injustice, inequality and dishonesty in whatever role – as leaders, colleagues or followers.

Imtiaz: I would say working conditions. Things like aesthetically poor classrooms and learning spaces, poor student quality, inadequate learning and teaching materials, non-competitive salaries and incentives, frequent power outages and so on. But the most discouraging for me is our poor collegiality and professional development cultures…particularly the absence of the belief that we can learn from one another.

Irfan: Imtiaz, poor perception of teachers' status and work in our society can also go into the list of factors that you have mentioned. I would even add lack of involvement for teachers in decision-making or policy development and this is directly linked to how teachers are valued, in my opinion.

Imtiaz: Well said, Irfan.

Irfan: I mean, you can write stories and tell lore about teacher esteem in your culture, but how often do you invite or involve teachers in the design, development or improvement of educational policy, curriculum and textbooks? That is the real test to me of the worth teachers have in your eyes.

Zaynab: One hundred percent. Look, poor spending is one reality, but the mismanagement, misallocation and misuse of funds is another reality. Particularly in our South Punjab, the feelings of unfair and unjust resource division among people is very high. And if I am still there, it is my personal philosophy, purpose or inspiration that keeps me going. But it doesn't mean that I don't need recognition, reward or appreciation.

Najma: You said funds, it is ridiculous that you can keep the sixth largest army in the world…you are proud of it, too…but why doesn't it bother you that you are spending the lowest on education and teacher quality in the South Asia?

Muneera: Departmental politics and indifferent and incompetent leadership is one of the major culprits. This destroys the whole system and the charm of being in the profession. The injustice and inequality that you mentioned Najma are the outcome of the weak professional characters of our leadership. You know what, they thrive on party politics, favouritism and undemocratic accountability. When your performance is reviewed only to victimise you, what can you do? And others who are the real culprits go astray. What would you say if you were threatened to control your voice and adhere to their unruly and irrational behaviours? Selling dreams? They sell death instead – 'shut up' or you know there is widespread poverty and unemployment out there…

Imtiaz: This is unfair and unethical. As a head of department, this is the least I could ever imagine anybody would do for their team members. You are right, they must sell dreams and capitalise on synergy. For that to happen, they must, like anybody else, prove their trustworthiness. And appraising people through acceptable

means or a system, across the board, is the need of the time. Only this can help them create their image of partners, developers, and achievers.

Hussain: Sure. At times, some simply refuse to share the vision. Like, my head of department could not appreciate the fact that teaching and research can go together. If one is involved in research, we all benefit. But no. So, for the teachers in our region, training for supervising and examining research is most needed. And this can have a positive impact on the quality, richness and relevance of the knowledge that we produce.

Zaynab: …and funding, too, Hussain. But some do push that we must publish. How? Nobody knows. And then they come to hold us accountable for the inactivity. How many research journals do you have that are active, that publish on fair grounds? Publish in foreign journals. Why should I? And why should they? Even if I do, how about its access for our teaching community? I see eye-to-eye with what Imtiaz said, fair and square dealings at all levels with a vision to excel together can take us and the whole system forward.

Imtiaz: Of course, Zaynab.

And speaking with reference to research particularly, if you want me, for example, to lead the research teams, supervise advanced research projects or even conduct independent research projects, things like shared vision among people, networking with senior colleagues, time, monetary and material resources, targeted professional development, and adequate incentives and rewards are a must. There are many who don't even do anything and are rewarded like anything.

Muneera: Take the example of our *Panjnad,* our teacher forum that we have formed. It is in response to the same lack of shared vision, Imtiaz, among our leadership that we, the like-minded, thought to do it on our own. But the time and energy it requires…it is huge. If one is not driven, one simply can't. But then how long can you drag that without the appreciation and funding from the top?

Imtiaz: And so is *Sangat*, our Punjabi literary society. I understand the toll.

Zaynab: These are impressive moves, guys. Hats off to you both.

I strongly believe that research cultures can strengthen the production of our local knowledge and local capacity. It is so, so important. Teacher support at

whatever level is a way to enhance the status of teachers. After that, you have the right to grill people for their lack of actions.

Imran: Before we close this topic, I would like to invite your attention to another monstrous problem that we haven't highlighted yet. The rising wave of terrorism.

Hussain: Who doesn't wanna talk about it! Just see our workplaces these days – more like prisons covered by barbed wire and watchtowers.

Zaynab: How about its victims? They are covered by painful memories…
Do you guys feel safe when you send your children to school or you yourself leave home for your workplaces? I don't…

Najma: No. This menace is right here, within our educational institutions in the form of extremist thoughts and sectarian intolerance. Our lack of planning is letting it spread. This is like stalling educational activity, demoralising those who sincerely want to do something for this already tough battlefield.

Zaynab: No doubt about that.

Imran: Thanks for your fabulous insights. Before we move ahead, just a quick one to know, despite all this, what makes you guys so special?

Zaynab: No, no, no (*vehemently*). I think, you guys will agree, too, it's not that we are special in any way. If you ask anybody with this experience, you will find them full of it…stories…maybe even richer…but nobody likes to approach or ask them…nobody is interested to look deeper. That's the tragedy. If ever anything happens…mere eyewash. Sit with us and we will show you the reality.

Hussain: This is so true.

Imran: Wonderful. Thanks again.

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11.1.4 Practice

On their way to forming their pedagogical identities within their challenging context, the research participants dealt with various values and beliefs, old and new, which they, blending with their personal background, characteristics and regional ground realities, expressed in their preferred stances on teaching and learning. We explored how these preferred stances influenced their roles and responsibilities as teachers.

Imran: Moving to the next question, how would you describe what kind of teacher you think you are?

Hussain, would you like to go first?

Hussain: Of course, not (*laughter*). This is even more difficult. It is like putting a face on an assortment of things you have amassed over time. Okay, my teaching philosophy oscillates between the notions of 'what works' in our traditional, impoverished educational context and 'what is good' for that context and system. This effort or continuing analyses of possibilities contributes to shaping my practice, improving student learning, and, overall creating a good educational experience for all of us. This is empowering, I think. And I find ways to link my experience up with our unique local realities. I often go against the established norm – my classrooms look more interactive, my course content keeps evolving, class activities are linked to students' assessment tasks, and so on. The whole culture is to value people, to introduce cultures of feedback and sharing, and to develop skills and a positive disposition towards learning together.

Imran: …(*smiling*) and you said it all in just one breath.

Irfan: Hussain, the ideal of 'What is good' in your practice operates in my teaching as a 'social responsibility'. I mean, something to make a difference in the lives of our students, families and societies.

Zaynab: And I do feel that way, too. To me, a teachers' role in our context must be an act of 'ethical responsibility.' It is tied with my genuine and senior work that I must carry out for the collective benefit and growth of myself, my students, my community, my region and the industry to which we supply the skilled, educated hands. This disposition has entered my teaching through years of experience of working with students, families, and communities in our region. I think, this disposition expressed through 'good', 'social' or 'ethical' responsibility denotes one common goal – teachers as change agents. And I wish to see this at least in our senior teachers to cascade the message.

Imran: Interesting. And Imtiaz, what is your perspective?

Imtiaz: Thanks for the direction you guys have offered us for discussion. If I think of my teaching orientation or philosophy that I have gained through time and receptivity, it has become more culturally and contextually enriched. The concept

'change' is often interpreted as a complete shift from A to B, for instance. Whereas the concept 'evolve' could be exactly what you guys are doing - an act of improvisation, becoming more effective, breaking the routine, or doing – something more interesting. If I am not wrong this is what our teaching is trying to achieve. This reformist agenda in my teaching has allowed me to address our emerging local realities – extremism, sectarianism, religious intolerance. Whatever you call it, this is like transforming yourself and practice to suit your growing self and the emerging needs of your community. This is beautiful.

Najma: For my own academic interests, how do you do that?

Imtiaz: For example, my teaching framework consists of three gradual processes – *Pehchan, Parkh, and Gayan*. This allows me to stay organised while we explore our content and our thinking at each stage. It is a way for me to uplift my otherwise routinised teaching from the top down delivery of basic information, concepts or facts to collaboratively higher cognitive levels of knowing in *Parkh* and *Gayan*. Otherwise, in most situations and places, our teaching begins and ends at *Pehchan* which to me does not serve any purpose...it serves neither the students in any way in their learning, nor their preparation to tackle their real-life issues tomorrow.

Najma: That sounds amazing.

Irfan: Imtiaz, *Parkh* and *Gayan* as higher order thinking is exactly what we want to see in our course outlines at our Postgraduate College.

Imtiaz: Like?

Irfan: In my additional role of quality assurance. Most of the course outlines that we reviewed for the course planning and improvisations were stuck at aiming for knowledge and comprehension alone in the thinking order. When we suggested to them to go a bit deeper in their courses, most of the teachers complained about their students' lack of knowledge, activity and drive as factors that had influenced them to hold back. I am wondering how do you guys address that?

Imtiaz: I know it is challenging. But then that is not the point. Can we allow this to happen? If you are a teacher, you must know your skills, your options and your ways to make a difference, and if you are an experienced professional, it is even

more crucial. Like Zaynab said, 'ethical responsibility' – we all must take that. There is no other option.

Muneera: Exactly right. But then, this warrants a continuing professional development for our teachers, doesn't it?

Imtiaz: There is no denying.

Hussain: Your quality assurance initiative, Irfan, is a system-level change, which certainly requires a system-level intervention. If teachers lack the drive or they are not fully equipped with the pertinent knowledge and skills, they can't…they will hide behind students' deficiencies even today. It is like demanding from them beyond their capacity.

Irfan: I agree.

Najma: Has our education system ever aimed to break the culture of silence in our classrooms? This has never been our educational pursuit. Come, sit, listen and go. Therefore, my dear, teaching in our cultures using untraditional means is and will (*slamming the table*) always be challenging.

Imran: And would you like to comment on your teaching style too, Najma?

Najma: I think I have already (*winking*), haven't I? Well, my teaching is performative and explorative in its appeal, where the former acts to interest and engage, while the latter encourages students to make meanings and subsequently allow those meanings to shape their thinking and skills. The *performative* aspect has another purpose to it – it liberates me from my perceived societal demeanour that wants women to remain submissive and to be seen, not heard. And the *explorative* brings me closer to most of you by introducing an ideological outlook to my teaching – it is the use of literature to stimulate my students to think, to question, to analyse, to resolve while developing in them the appreciation and pleasures of reading. I think that's enough of me, let's listen to Zaynab now (*laughing*).

Zaynab: Thank you, Najma…but I wanted to hear you more, you were talking so beautifully…

Right, um, being a textile designer and a teacher, I centralise our regional design identity as a hub of activities and from there, the spokes of free-thinking stretch out with my helpful interventions. I feel the importance of my role as teacher is crucial in this equation – I prefer the role of a facilitator who allows the 'hub' and

the 'spokes' to meet through a variety of means, like, mini lectures, self-recorded video clips, imagery, personal experience, guest talks, and their projects.
The goal of my teaching is to develop independent thinking among students – to take inspiration from the environment, to conceive originality, to develop, to realise their dreams. As you guys have mentioned, it is very difficult when the student motivation, drive and criticality is a big question mark, but then giving up, we can't afford that, can we? It will be a collective failure if we stop taking creative initiatives in the wake of our disparity.

Imran: Let me just ask Muneera.

Muneera: I am trying, Imran, to absorb these brilliant moves my knowledgeable colleagues make in their teaching. There was a time when I was actively involved in undergraduate programmes with the young lot at my institution. Quite often, I used to experience disillusionment due to my students' lack of will to participate in the classroom atmosphere. Currently, however, I teach practising teachers who bring along a wealth of experiences. So, not as much effort as some of you must introduce. In my teaching, I try to be authentic and relevant. They love to tell stories of their experiences. They might like to collaborate and do reflective tasks. Why wait for their final project? Why not introduce project-based learning from day one? If their assessment tasks are linked to their real roles and responsibilities as teachers, they will feel more involved and active in their learning. This is my thinking process when I plan teaching. And it works. But I have another benefit of this pedagogic experimentation – for example, being a curriculum writer and educational materials designer, I benefit from their experiences in my work. And it is very important to have direct contact with the end users – teachers and students. So, my teaching, in short, centralises upon learning-by-doing and inter-dependence.

Hussain: I like that, and I relate to your teaching approach in so many ways.

Muneera: Before we close this section, Imran, this conversation has made me feel so good about those fabulous modalities that you guys have framed through your experiences. But I feel very strongly now that these modalities must be shared among colleagues for their knowledge and insights. This is a way to improve and

make them even more effective. Don't you think? For example, publish in papers to make them public. Otherwise, they will remain locked in to you only.

Zaynab: …this is local knowledge originated from our own local conditions – this is more authentic, more valuable, and more believing. Couldn't agree more, Muneera!

Imran: Thank you for these valuable insights.

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11.1.5 Disposition

I intended to explore how my participants' context, workplace ethos, learning curricula, pedagogical beliefs and overall resilience contributed to shaping their whole personalities – personal, professional and occupational – while functioning in their T/HE sector in Punjab.

Imran: The last question for you guys is how has your experience of becoming accomplished influenced your overall personalities in your context?
Looking at the nature of this question, may I suggest, you can each take one turn to shine light on yourself. We can start with…

Najma: I think I can go here first.

Imran: By all means!

Najma: Well…the current statistics about gender in Pakistan are really upsetting. Our women – about 48.76 per cent of the population – are victims of biases, discrimination, violence, and in some tribal or feudal settings, ruthless customary practices, like bartering girls to diffuse discords or honour killing. I grew up with this consciousness. My direct contact with these socio-cultural rules made me realise how heartlessly we have specified roles and responsibilities for women to keep them voiceless and subordinate in a male chauvinistic society. My parents were educated, supportive and relatively broad-minded. The values they gave us were too feeble to deal with the outside world. That realisation made me be something else, to breathe, to feel, and to have respect. The clash between my 'assigned self' and the unfavourable 'social self' resulted in the conscious construction of 'another' self – and that is where my 'professional' identity or personality is shaped. Basically, selective and cautious inspiration, elegant and empowered demeanour, and reflective and informed outlook now guide my

'another self'. I see education and employment as quite critical to women in our country, and for that, I consider my role of a teacher not as a mythical Orunmila, Athena or Saraswati, but as a real person who is bounded by her own socio-cultural limitations and has an authentic role to play in the lives of my own female students. I have a thousand and one reasons to use my role as a guide and support, my subject as a catalyst of change, and my disposition to personify a living discourse of enlightenment, freedom and employment.

Muneera: Amazing. This is fabulous, Najma.

Imran: Beautiful…and who is going, next? Yes, yes, go ahead, Hussain.

Hussain: I think I am an activist, reformist as a person and in my overall approach to life as a teacher. I practice this disposition. When did I realise that I must choose a different path to walk in my profession? I can't tell. It was like I dived into this 'river' – swam on the surface and below the water – and it was somewhere during this when I realised that I didn't want to teach the way most teachers teach and conduct myself the way most teachers conduct themselves. And this feeling is growing further every day. The aesthetics of education that thrive on relationship, productivity, creativity and morality – my mission – is alien to our educational circles, not because our circles don't appreciate that, but because they have been deprived of it.

There is a history to it. You might blame ill-informed, prejudiced Macaulay[94], who tampered with our indigenous education system to produce a curriculum that promoted clerks in service to the British Indian administration. But my question is why have you not changed it? Because it does not suit you. Previously the system produced workers for the foreign colonial mentality and now for the local feudal mentality. It is oppression and colonisation either way, and our teachers, consciously or unconsciously, are a part of this game. I am not. I don't want to be. This is the point, the realisation of which, is the birth of my teaching – perfect or imperfect, doesn't matter. But I am walking on a path where the meaningful interaction with my students matters, where happiness and purposefulness thrive

[94] Thomas Babington Macaulay, member of the Supreme Council of British India (1834 – 1838) and an author of Minute on Indian Education, 1835.

and where a lasting relationship takes its form. I am, and I will continue walking on this path.

Muneera: Listening to you both, my burning question at this moment is to know who I have become by learning and seeking? This is important to me and I am most certain that I won't be able to find one good answer. See, I have taken a long path, scavenging pearls of wisdom from scraps, refuse, people and places. It has been painful. But I am getting addicted now. My 'self' to a large degree, is made up of patches – some of struggles, some of fears, some of achievements and some of gratitude. Stitching these patches together I have acquired certain habits of mind and body which now influence my 'self'. This self is an independent, reflective, creative and conscientious learner who seeks pleasure from having her students as her centre of belief, attention, profession and voice. Since most of my students come from similar backgrounds as mine, the ownership of my past and the consciousness of it in my teaching help me a lot in my dealings with them. There was a time when I used to worry about what I was saying, but now I am more 'outside', more open and sharing, and I don't worry about what others think. I have an opinion and I advocate without being disrespectful. I advocate the use of mother tongue for learning and teaching children and the introduction of English as a second language. This is contrary to the popular belief in our circles that 'useful learning' can only happen in English. I write in papers, speak in teacher forums, participate fully in curricular meetings, and practice with evidence. If you see, I am becoming better every passing day. I might be poor and challenged by my health, but I'm affluent in mind and heart for my context, and my contribution as an expression of gratitude is growing with my voice, action and inquiry.

Imtiaz: I fully reconcile with you, Muneera and I share your difficulty in defining the 'self'. Imran, you know my reaction when you asked me lately to describe my 'self' in one or two words – very difficult. But when I put the *Banyan Tree* in the centre of my mind, I find no hesitation in finding words to portray my 'self'.

Imran: Yes, I remember, when you took me to the *Borh da darakht*, I witnessed that sensation of belonging.

Imtiaz: (*smiled*)

The common thread that we have heard so far in this panel is the consciousness of our 'local reality' and our 'creative existence' within that reality. I am sure Zaynab and Irfan will have something more to add to it. My emotional association with the *Banyan Tree* and the streams of associated memories of living 'there' with the people and place has its strongest role in shaping me as a person and a professional. Whatever flows out – actions, understandings, decisions – is an extension of 'that' character, individuality or personality. My teaching and my classrooms will look very empty and colourless if I disown this significant part of me. In fact, in my teaching, references to our local knowledge, wisdom, culture, traditions, and habits occupy a prominent position and I make deliberate efforts to connect our next generations to it and transfer this asset. To me the socio-cultural realisations, that you guys have indicated, whether they go against a gender, a region or the whole nation, must be made a subject of our teaching, talk and debates. This is what my thinking curriculum does. My teaching self creates questions in the minds of my students, not answers. It opens their eyes to our 'bad' while appreciating our 'good' and encourages them to take actions. Otherwise my teaching will become, as you Hussain and Najma said, an agent of oppressors who use all their powers to hold us back from becoming more enlightened.

Apart from that, my realisation of the social self which is observant, analytical and creative allows me to have critical stances not based on what is popular, rather what is just in that point of time. This reflects in my leadership role and style, too, where I – unlike the popular portrait of leaders at our workplaces – know when and how to assert, harmonise and coach my colleagues to facilitate the achievement of goals. As they say, actions speak louder than words. I'm playing my part by taking strong initiatives, whether that is the introduction of a research journal, literary society for writers and teachers, co-curricular forum for our students, or teaching or supervising with love, creativity and responsibility. Like Muneera, I too, am the 'voice' demanding from society and its institutions that they empower us by investing their partnership and trust. We are playing and can play an even stronger role to change your tomorrow.

Irfan: I am like (*deep in thought*) a tiny 'bird' floating on the vast river. For someone looking at me standing on its bank, I might appear to be in trouble. But what is lost from his eyes is to see. I am evolved for an 'aquatic' life, my 'feathers' don't absorb the 'water', and I can rise when submerged in 'water'. This feeling is my personal and professional epithet. My philosophy on life and work is one of 'responsibility' that I share as a parent, as a teacher and as a member of my community. I strive to fulfil this responsibility with all the knowledge and understandings gathered during my long journey of meeting people, of seeking wisdom, of surviving through hot and cold, of learning and teaching, and of sharing and helping. This journey has allowed me to evolve into a person who now knows how to survive even when the 'rivers' swell.

I mean, this attitude to life has come floating in my personality largely through tacit means during my times of involvement in teaching and learning with a disposition of dedication and discipline. I feel so prepared for that to be a role model for my students through ethical and principled teaching, to be an agent of change in my region with my continuing development and raising my voice, and to be a torch bearer to spread light in the dark. I, too, share with Imtiaz the need for us as leaders to adapt to a disposition where leaders are not outsiders, rather a significant part of the process, the effort and the solution. So is it true for my leadership role as quality assurance and even as a research supervisor, where I create a culture of open communication and accessibility, coaching rather than criticism, and collaboration and empathy to achieve the tasks and to leave behind happy memories. This interaction with my colleagues and research students offers me teaching ideas which I don't hesitate to try in my own teaching through experimentation and reflection to see if they benefit my student learning. My teaching self is still growing, and as I said to you, Imran, earlier, I am not tired, no, not yet!

Zaynab: …no one is tired and never will be, I pray. The fabric of my identity consists of four different, interwoven yarns. The warp yarn of my identity fabric is provided by my own work as a textile designer and the weft consists of three transverse yarns: my family tradition of quilt making, my regional location and my Shi'ite religious influence. The life, the spark and the vigour that you see in my body, in my eyes,

and in my work, is the outcome of the 'hard beating' that time, personal effort, sacrifices, and experiences has provided to the warp and weft of my fabric. For example, the practical and aesthetic value – a significant part of my identity – that I have earned in my profession is not an outcome of any outside interventions. Rather, it results from the memory storage of working with my parents who personified masterly finesse and precision in their work. It is also from my extensive travelling through the Southern Punjab and witnessing and documenting genuine artists shaping textile arts. And also, from my thoughtful attempts to bring exquisite experiences for my students by acting as a link between my students and the artists and allowing their development of robust thinking, knowledge and skills. My professional self and the importance I assign to it cannot be understood without understanding my location in an under-developed region and its disadvantaged educational institutions.

Irfan, I like your 'tiny bird and the river' metaphor. I, too, have learned to live in my region, have developed habits and expertise to thrive as a person and a professional, honed interest in my own indigenous colours, shapes and symbolism to take inspiration, and thus have collected practical wisdom to share with my people. This critical aspect of my identity is only relevant to my people; therefore, I consider my work, my role, and my identity, that make-up my profession, as an ethical responsibility to my people. I am committed to it even more today as you guys are. Well done from me to you all.

Imran: I can't thank you enough for enlightening me and offering me lessons from your valuable experiences. I share so much in common with you, and on numerous occasions I felt that I must get up and give you a round of applause. *(a big round of applause)*. Indeed, our pain is shared, our passion is alike, our struggle is endless, but our path is connected…and let's have our voices, too, loud and clear! I thank you again for your brilliant contribution.

11.1.6 Analysis

I conducted this inquiry to explore the Pakistani tertiary teachers' struggles involved in seeking their professional accomplishment. The analysis below weaves together different strands of my

participants' experiences to surface themes that assist in illuminating the process of becoming accomplished for the tertiary education teachers in Punjab.

11.1.6.1 Relationship

Analysis of participants' experiences (Sections 11.1.1, 11.1.3, 11.1.5) reveals the emergent theme of *relationship*. The theme of *relationship* denotes research participants' psychological belonging, whether it be their place, socio-cultural ways, family heritage, histories, work, or societal views of their gender or profession. The real essence of this theme is threefold. First, this perspective of belonging provides teachers with their reasons of existence in the profession. Second, it acts as a dilemma when their workplace cultural ethos do not share their values and promote instead a culture of isolation. Third, their resultant inclination towards knowing or reflecting-in-practice (classroom) to improve their teaching. This theme strongly supports the rationale of my inquiry.

11.1.6.2 Quest

The participants' experiences suggest the theme of *quest* as a difficult journey towards a goal (Sections 11.1.1, 11.1.2, 11.1.3). This theme, *quest*, denotes the resilient response that has evolved – inspired from their socio-cultural proclivities – from their consciousness of their contextual realities, its challenges, and the implications for personal and professional lives. This theme depicts my participants' journey of seeking professional wisdom while fulfilling their professional demands, becoming more reflective and critical to the influences – internal and external to their practice – on them and their work, and opting for stances that eventually weave their fabric as continuing learners and conscientious educators.

11.1.6.3 Creativity

Based on details of my participants' experiences discussed in Sections 11.1.2, 11.1.4 and 11.1.5, when they used adversity to their psychological advantage to cope with their struggle and hardship whether that was related to their learning and teaching or to their aligning their dispositions to address contextual challenges, a theme of *creativity* emerges. The theme, *creativity*, reveals their unique disposition that is continually developing and providing them with new ideas and insights to move ahead and not get bogged down in the excuses of absence, scarcity or neglect as attributes of their professional contexts. This theme shows their character and foregrounds awareness that make up and distinguish them from others. Moreover, it affords

them the values of self-reliance and creative solutions in the wake of unexpected difficulty, adversity or unanticipated change.

11.1.6.4 Optimism

On analysing the participants' experiences predominantly in Sections 11.1.3 and 11.1.5, another theme, that of optimism, unfolds. The thoughts, ideas, concerns and perspectives which my participants shared while discussing their journeys of becoming accomplished generated vivid indications of optimism in my participants' beliefs and actions. This theme, *optimism*, reveals my participants' mental attitudes and reflects their beliefs that the outcomes, situated in planned, dedicated and creative inputs, will more likely be positive and desirable. This theme, therefore, underlies their overall conduct and efforts as tertiary teachers, shapes their positive and courageous personalities, and reveals how they approach all things in life: their work, activities, relationships, and outcomes.

11.1.7 Conclusion

This section, through the analysis of the data and the identification of the findings, has generated five themes: Relationship, Quest, Creativity and Optimism. These emergent themes together portray my research participants' struggles involved in their process of becoming accomplished tertiary education teachers in Punjab. The emergent themes I have discussed in Section Two.

Section Two: Discussion

> And when the calamities of modern life approach us, the inevitable alienation and distress, the savage competitiveness and fierce materialism, the dangers of environmental defilement, the threat of personal and global annihilation, what shall be our recourse? What shall save us? Where in the forest shall we go? What prayer shall we say? What, if not the telling of our own story, will prove to be sufficient? (Brady, 1990, p. 51)

In this section, I look at each of the four emergent themes – 'relationship', 'quest', 'creativity', and 'optimism' – in the light of the claims generated in Chapter Three (Table, 3.2). These claims were achieved through a critical review of selective bodies of scholarship. Using the

results of my inquiry, a model of becoming accomplished has been generated and its various features have been identified and explained.

11.2.1 Theme one: Relationship

The theme of 'relationship' recurred throughout in research participants' narratives. It became a catalyst for the other three themes – 'quest', 'creativity', and 'optimism' – to enter their lives and influence them. It is therefore this theme that acts as a prologue to the results of this narrative inquiry. Under this theme, the research participants predominantly defined themselves in two ways. First, their *disoriented existence* as tertiary teachers amidst their challenging world and second, their *enlightened existence* as reflective and pragmatic tertiary teachers spanned across their professional and socio-cultural context. Somewhere between their disorientation and enlightenment, the research participants experienced their becoming which, while in the process of attaining its forms, affected and influenced nearly every aspect of their professional lives. Having witnessed their lives in their contexts and listened to their narratives, there were two critical aspects that illuminated the concept of the theme 'relationship': weak inside-workplace and strong outside-workplace relationships. The inadequacy of resources, spaces, support, and synergy, at one place, can be seen to cause early burnout, frustration and disillusionment among them. But similar challenges, at another place, acted as stimulants for them to not only appreciate the wide-spread unemployment, poverty, and lack of opportunities in their broader context, but also to learn to value their work, status and roles as educators in their society. It was here that they found their early stimulants – chiefly extrinsic – to stay in the profession: 'Unemployment provides another realistic reason to continue as at least it allows you to earn your bread and butter decently' (Irfan); '…wide-spread unemployment in our region and job insecurities had [have] made people quiet and compliant' (Hussain).

Also evident from my research participants' narratives is that their early stimulants provided them with their basic reasons to stay, strive and excel in the profession. However, these stimulants were too feeble and insufficient or 'pale and impoverished' (Ryan & Deci, 2000a, p. 55) to help them fulfil their dreams. There are frequent references in my participants' narratives about their need for stronger relationship within their profession to happily conduct themselves as educators. Forging stronger relationships required professional judgement and maturity which came later, only after they had re-ordered and re-aligned their dispositions with

the uniqueness of their practice and the context. For this alignment, they had to learn to battle the absence of communication, leadership and a central system. They had to wade through their workplace cultures which spread fear, favouritism and politics. They had to experience intellectual exclusion and deprivation due to their location in their under-developed Punjab. These were apparently insurmountable challenges requiring them to look for stronger reasons to continue to strive and conquer – which they did. That is, to operate in such environments, any beliefs, behaviours and attitudes that merely thrived on extrinsically motivated principles would not have proved enough for my participants to tackle their challenges – and they did not, as is evident in my research participants' narratives:

> I have seen teachers run from pillar to post in the hope of find help, support or guidance…Our library was almost empty. Our classrooms were empty. Teachers were divided and there was no intellectual communication or networking … We, the new and the early career teachers, were lost in that disorder. (Zaynab)

This shows how problematic the 'relationship' of the research participants with their workplaces was, including with their peers and the institutional leadership. Numerous Pakistani studies (e.g. Chaudary, 2009; Qureshi, 2017; Shah, 2016; Surriah, 2015a) support my finding that inadequate professional support for tertiary teachers is a major cause of low morale and students' poor learning outcomes. Looking at the quality of professional support available for participants in my inquiry reveals why they became intellectually disoriented. Nearly every research participant, but particularly Hussain, Irfan, and Zaynab, highlighted that since tertiary teachers entered the profession without basic teacher training, their excitement and morale were sapped when they did not find any professional support in the forms of, for example, induction programmes and collegial cultures to cope with their initial teaching challenges. If professional development courses were available, they were either sporadic and difficult to access due to their nature or were too generic to provide a range of learning trajectories to professionals by incorporating their experience and embodied aspects of their practice (Chaudary, 2009; Dall'Alba, & Sandberg, 2006; Kelly, 2006). Hussain, reflecting upon his experience of staff development courses, argued:

> Lack of support, mentoring, collegiality, and some professional development for new teachers, in our system, make their early lives difficult, and create for them bad memories… Once I was selected to attend a professional development programme…organised by the higher education authorities … away from my work city. There were people [teachers] from all over Punjab…junior and senior, all under one

> roof, and were being lectured the same content…basic and generic, and lack[ing] relevance to our real teaching related issues…and without giving attention to their varied experiences and needs. (Hussain)

Such professional development presents a highly conservative view of teacher learning, where teachers are assumed to acquire a generic body of knowledge and skills to learn to perform. Since such programs do not negotiate teachers' professional stages, experiences and learning needs, they, therefore, fail to demonstrate any connection to their classrooms. There is a strong research base that rejects such passive approaches to professional knowledge or learning and development practices (e.g. Chaudary, 2009; Cochran-Smith & Lytle, 1999; Daley, 2003; Dall'Alba & Sandberg, 2006; Guskey, 2002; Lawler, 2003; McLaughlin & Zarrow, 2001; Shah, 2016). Looking at this from the lens of adult learning theory (e.g. Dirkx, 2001; Knowles, 1984; Merriam, Caffarella & Baumgartner, 2007; Merriam, 2018; Mezirow, 1997; Tisdell 2008), this type of professional development does not view learning as a holistic experience involving mind, body and spirit. Accordingly, it fails to appreciate the dynamic relationship between all participants – teachers, students and the broader institution – within their socio-cultural settings. Particularly for accomplished professionals, such forms of professional development do not fit their interests that are highly problem-centred, experience-based, and direction and value-oriented (Devlin, 2007; Lawler, 2003; Merriam, 2018). Given this situation, it was natural for the research participants to harbour negative feelings or low morale or even reach that low point where Najma would feel her life in a bog or Imtiaz mentally drained and emotionally disrupted or Hussain, quitting the profession.

There is also strong evidence in the literature that supports a leadership style as one of the key success factors amidst such challenging circumstances. Those institutions thrive where leadership 'has an enormous appetite to reflect, learn and develop themselves, and create opportunities for others to learn and develop' (Piggot-Irvine, 2004, p. 11). Numerous other studies (e.g. Bush, Bell & Middlewood, 2010; Carol & Youngs, 2013; Chaudary, 2009; Surriah, 2015a) suggest that those in leadership positions need to be visionary, charismatic, affiliative, commutative, and have strong managerial skills to develop a unified system to facilitate the achievement of the end goals of their educational endeavour: the involvement of teachers and the improvement of student learning outcomes. But my inquiry reveals that there was an absence of this type of leadership in my participants' learning lives. Moreover, Bush and Glover (2003) and Poskitt (2001) strongly advocate the need for peer-to-peer professional

communication in setting up supportive workplace cultures that thrive on the ethos of deep learning, observing and networking. The research participants' 'weak' relationships with their peers and leadership reveal these cultures desire for mutuality of goals, shared responsibility and shared resources. These unsupported and poorly resourced workplace cultures had direct bearing on their performance. To succeed in their profession, they had to look for something 'strong' and beyond extrinsic value – something that could inspire them to take ownership of their challenges and introduce individualised efforts to develop and grow. Their solitary endeavours were guided by stronger intrinsic value or some source of inspiration. Their intrinsic values guided them to attain composure, examine challenges, organise their scantly available resources, and plan what Beckett and Hager (2002) consider judicious but defeasible actions. Moreover, it provided motivation for foraging their resources of learning (discussed as theme two, 'quest' in Section 11.2.2) to develop their practice and influence their students' learning.

For inspiration, all the research participants received deep influence from either their love for their socio-cultural ways, family heritage and age-old crafts or their cognitive and affective connections with their remembered selves where memories, beliefs and values of their mentors and role models helped them to bring order to their selves. For example, *Ralli* or quilt making as age-old family tradition for Zaynab; *Borh da darakht, kissa goi* and *Sangat* for Imtiaz; and the memories of an impactful role model for Najma as sources of inspiration.

> …to operate as a teacher or an academic in our context, it is vital to have some purpose in life, stronger than material pursuits. Otherwise, the powerlessness that we face on a day-to-day basis can easily diminish us. (Muneera)
>
> …it [making Ralli] was a way of catharsis, a therapy, a closeness, a normalcy – it was like hiding in the safest, loveliest, mellowest corner of my memory lane where I waited to be discovered again. (Zaynab)
>
> …that *Borh* proved to be a 'tree of enlightenment': school in the morning and the *Baithak* in the evening. (Imtiaz)
>
> I feel if I hadn't met three wonderful mentors, I would not be sitting in front of you … This learned trio, happy, calm and selfless, left their deep influence on me…and my teaching…They taught me…the art of criticality, decisionality and rhetoric. (Irfan)

In some cases, like Najma, the marginalisation of their gender in their society proved to be an impetus to gain knowledge and feel strong:

> What has worked for me as a learner and to grow as a teacher was the growing realisation of my own self, gender, and my displaced role in the male chauvinistic society. The more I learnt about myself, the more fearless I felt. (Najma)
>
> My every step – informed, enlightened, empowered – is a walk to the point where I see our women seeking knowledge and enlightenment and breathing in air that is fresh and free! (Najma)

This internal locus of control (Rotter, 1966) – and its role in determining drive and strength – is well supported in research. In this regard, Ryan and Deci (2000b) contend that:

> Comparisons between people whose motivation is authentic (literally, self-authored or endorsed) and those who are merely externally controlled for an action typically reveal that the former, relative to the latter, have more interest, excitement, and confidence, which in turn is manifest both as enhanced performance, persistence, and creativity. (p. 69)

When these professional – with ordered and realised selves (Brady, 1990) – re-entered their profession, they could be seen as having voice, volition and vision in their roles – not merely as teachers in one particular context, rather teachers who saw their context stretched across their classroom and spread all over their region. They were more self-reliant, had developed refined decision-making in their practice, and had attained coherent and cohesive curricular understanding to conduct themselves as teachers and influence their overall professional cultures (discussed as theme three, 'creativity' in Section 11.2.3). They could voice interest for their colleagues in the entire under-developed region. For example, nearly every research participant strongly argued the need for their identities to be equal partners in the policy, research and educational process. They highlighted the imbalanced power relation as the chief cause of distrust among educational authorities, institutional leadership, and teachers in the region. Their claims were not merely inspired by criticism or cynicism but were backed by their highly refined pedagogic traits that they had acquired through their reflective, discursive and inclusive identities (discussed as theme four, 'optimism' in Section 11.2.4). Their claim that most teachers in their context may not theoretically be well informed, yet they know their teaching work, is well supported in the literature. Almost three decades ago, it was established that teachers know themselves, their educational situations, curriculum, students and culture (Connelly & Clandinin, 1990). This voice, volition and vision of teachers, to Caduri (2013), is

a valuable contextual discourse which teachers utilise to do the 'right thing at the right time' (p. 40) and influence their practice and others.

The data also revealed that at this stage, my participants' transformed, self-reliant selves clashed with their established cultural norms where the 'theoretic elitism' (Freire & Macedo, 1995), unappreciative of teachers' equitable partnership in the educational process, insisted on seeing them as consumers – and not producers – of knowledge. This escalated another challenge or tension in the research participants' lives. Therefore, 'becoming' and the 'outcome of becoming', are both challenging in this context. That is why even experienced teachers, despite having capabilities, often felt insecure, self-doubting and utterly conditioned to wanting and looking 'outside' for help.

Thus, my research participants revealed that their strong relationship with their students, teaching practice, and workplaces was not a direct outcome of their collegial or institutional intervention, rather it was the result of their personalised, solitary endeavour, strongly motivated by their internal locus of control (Rotter, 1966). Their gradual development of thoughts, actions and dispositions displayed a movement from extrinsically-influenced 'being' to intrinsically-inspired 'becoming'. This strongly supports what Ryan and Deci (2000a) contend about intrinsic motivation as 'good' (p. 55) and extrinsic motivation as 'pale and impoverished' (p. 55). Likewise, their voice and volition, gained during this process, enriched their connection with their practice and context; nevertheless, it introduced them to new problems and challenges – offering them another spiral of milestones in their becoming. This strongly reflects that for these research participants, professional knowledge and dispositions are constantly evolving.

11.2.2 Theme two: Quest

My inquiry reveals my research participants as 'quest' professionals. Booker (2004) explains why 'quest' begins: 'The quest usually begins on a note of the most urgent compulsion. For the hero to remain quietly 'at home' has become impossible. Some fearful threat has arisen. The times are out of joint. Something has gone seriously and terrifyingly wrong' (p. 70). Therefore, my research participants, for their urgent needs, 'set out into the world on their journey' (p. 85). The absence of a central system, common goals and similar beliefs initiated the element

of 'quest' in the research participants' lives. It was, although a long, arduous search for learning to improve their teaching practice, fruitful – 'each ordeal is followed by respite' (p. 85).

'Quest', as a theme, denotes the learning path, routines, modalities, and dilemmas that the research participants opted for or experienced in their courses of action. There are four behaviours that emerge from their 'quest': developing a strong connection with their classroom, developing a deep explorative attitude and work ethic, controlling negative emotions, and not letting their institutions define them. These behaviours not only define the strategies that they adopted in their path to becoming accomplished, but they also portrayed the types of identities that they formed during this process. As discussed in Section 11.2.1, teachers' relationships with various factions of their professional lives – students, colleagues, leadership, conceptual and physical resources – were largely problematic. That is, their basic learning needs 'to do better, and to do differently' (McLaughlin & Oberman, 1996, p. iv) and their ongoing needs to raise their teaching standards or reconceptualise their teaching to respond to educational reforms, curricular requirements or emerging contextual realities, were not adequately met. More-so, it is evident from their narratives that their passion about developing their practice was not shared by other stakeholders, whether their peers, institutional leadership or regional higher educational authorities.

As discussed earlier, my participants' 'disorienting dilemma' (Mezirow, 1991, p. 218) led them either to be assimilated into their passive workplace cultures or rely on their own abilities and take directions and actions. My research participants chose the second option; that is, they devised strategies that predominantly involved forming close relationships with their students and classroom teaching. As is evident from their narratives, this strategy 'locked' them behind their classroom doors, yet nonetheless proved successful. They were also aware that in favourable circumstances, or in learning organisations characterised by collegial and institutional support cultures, their burden of effort would have been reduced. The benefits of integrating classroom practice and experimentation into professional learning is strongly supported in research. For example, Polanyi's (1958) 'tacit knowledge', Schön's (1983, 1987) 'knowledge-in-practice', Wenger's (1998) 'knowing-in-practice', and Cochran-Smith and Lytle's (1999) 'knowledge-in-practice' – all support this type of learning. Such learning characterises 'noticing', 'seeing' or 'feeling' features of learners' actions and learning reflectively from this to adjust practice with the changing environment. Dewey (1916), too, believes that the only life that can be professed as 'good' for humans is that which allows its

people to live in harmony with their environment. But since the environment is fluid, humans need to grow as reflective professionals continually growing to remain in harmony with it – exactly what my research participants chose to do, going against their unsupportive cultural norms.

What happened inside classroom doors? The research participants' 'quests' involved exactly what Wenger (1998) calls 'negotiations' with their students to spring from routinised, passive learning to knowledgeable activity that was socially shared (between teacher and students) and distributed across students (their prior-knowledge, beliefs and dispositions), teachers (their content and pedagogic knowledge, beliefs and dispositions), curriculum resources, time and space, and so on. This metacognitive, reflective and experiential outlook to pedagogy was a more complex view of teaching and a more robust, self-directed means to improve their teaching standards than any professional development available to them could ever conceive or offer. This view of teacher learning is a hallmark of adult learning theory supported by various studies (e.g. Dewey, 1938; Knowles, 1984; Merriam, 2018; Mezirow, 1997). But what prompted them to think so deeply along these lines? After all, they were the product of the same passive, learning-deprived culture. I have discussed this in Section 11.2.3, under theme three, 'creativity'. The research participants identified about how successful they were in their strategy:

> 'classroom'…played a central role in their [my] professional development and growth. (Imtiaz)
>
> …it was more like researching myself, my teaching and my understanding. All these efforts and routines built my language, refined my thoughts and taught me the art of teaching. (Irfan)
>
> To me, good teaching is…a collection of moments, good and bad, lows and highs…and teaching is a celebration of all these moments. (Muneera)

Calling it an account of judgement as a portrait of practical knowledge, Beckett and Hager (2002) suggest that 'making judgements is a central holistic workplace activity that is the expression of practice-based informal learning from work' (p. 184). Given the situation, the research participants made the best decision within their circumstances by placing their classroom practice at the centre of their reflection and action for learning and development. The research participants' decision to engage in reflective and experiential learning, and the knowledge produced as a result of that decision, clearly meets four of the six tenets of the

Beckett and Hager's (2002) 'account of judgement'. First, in the given situation, their judgement about their preferred learning modalities, and the knowledge produced as an outcome, were highly 'contextual'. Second, it (the knowledge) was 'defeasible' for it was open to continuing reflecting and experimentation, therefore, was open to revision to suit their classroom needs. Third, it was built upon their past experiences and their 'imagined' (Brady, 1990, p. 48) challenges or needs. Last, it included problem identification, that is, it was focused on their active roles as teachers who were motivated to influence their students' learning needs. The other two tenets – holistic and social – due to their inside workplace cultural norms (intellectual isolation) remained confined to their teacher-taught interactions and did not spread outside their classrooms, that is, workplace-wide. However, holism and sociality came indirectly in their 'quest' process; more like a significant 'I wish' construct of their 'imagined' selves (Brady, 1990, p. 48): a 'high value' goal that reflected in each and every professional affair of the pursuits they opted for later in their lives.

For example, *Sangat* as the community of practice for Imtiaz, *Panjnad* as a teachers' forum for Muneera, community of column writers for Najma and entrepreneurial ventures for Zaynab – all reflect their holistic and wider social involvement outside their workplace communities, enabling them to bring authentic, socio-cultural experiences for their students: a critical need of adult learners. The research participants' desire for social learning supports why Wenger (1998) emphasises social cognition or participation in COP as a holistic and continuously expanding learning experience. Moreover, their 'quest', characterised by their strong work ethic, also created for them opportunities for what Vygotsky (1978) calls 'zone of proximal development' (ZPD). In this zone, the research participants' pedagogical limits – which due to their poorly resourced context were shrunk – once again started expanding helped by sharing their own experiences with others and thorough working in collaboration with someone more experienced. The entry into ZPD, or professional knowledge and identity landscape, to Connelly and Clandinin (1999), enables teachers to shape themselves from one story to another new story to live by. To them, such renewed stories to live are part 'personal' (consisting of teachers' knowledge, values, feelings, and purposes), part 'collective' (representing school culture, climate and cultural ethos), and still a part 'broader' (social, cultural and historical) (Connelly & Clandinin, 1999, pp. 94-95).

Thus, through combining measures from 'inside' and 'outside' their institutions, they allowed holism – independence and inter-dependence – to enter their lives, but also to open those

'doors' of learning that their circumstances had shut on them. This is exactly what M. Iqbal (1918, 1923) calls the coexistence of *Khudi* and *Bikhudi*; that is, transformation where individual capacity turns into social capacity. That is a strong 'call' in my research participants' lives where they wish to acculturate their workplaces with *Bikhudi* – a collective, coherent and aimful existence as professionals.

Furthermore, the research participants' 'quest' to become accomplished professionals reveals them as professionals with a strong work ethic. In fact, it was this feature of their arduous struggle that earned them the freedom to segue from outdated pedagogical paths to trying something novel. That continuing search for novelty required them to create in their personality certain critical features that allowed them to break the wide-spread inertia in the context, be role models for their followers in their capacity as mentors and supervisors and find their fabric for their unique becoming. The research participants' strong work ethic, audacity and curiosity resemble what M. Iqbal wants to see in those who aspire to become his Super Man [sic] or *Shaheen*. The research participants as teachers showed their passion to realise their values and ideals. Within their capacity, they developed self-sufficiency, courage and action which did not allow their *Khudi* to succumb to obstacles and lose faith. It was their graceful response to unfavourable circumstances. To M. Iqbal (1915), hardships in life fortify human *Khudi*; therefore, one must not scorn them, rather embrace them. The research participants did the same – formed identities that provided them with action, contemplation and expression to achieve their goals and move on. This type of identity, M. Iqbal (1935) commends by saying: 'how delightful is the sight of a flowing stream hitting a rock and rolling around it' (p. 991).

However, a lot was needed, especially for their professional cultures to accomplish what M. Iqbal calls 'harmony' – where individual capacity wilfully becomes social capacity, thereby, resulting in establishing people, workplace and organisational synergy. For this to happen, M. Iqbal suggests exactly what the research participants have repeatedly indicated and aspired for their context – balance of power among different stakeholders and its responsible use to create a system that unifies efforts and centralises purposes. 'Some power to change…some space to experiment with my own teaching with freedom' (Imtiaz); 'If I were in power…I would have devised some system' (Hussain); and 'I wish to see my hero more thoughtful, enlightened, [and] empowered' (Najma). All concur with what Iqbal suggests: 'It is strength that makes a life of honour possible' (M. Iqbal, 1915, p. 57). My inquiry, therefore, strongly advocates the need for teacher empowerment through system-level thinking and change. What is more, the

'quest' identity of research participants also highlights that the experiences of becoming is not the end of their journey. Rather it is a chain of never-ending life for teachers. This experience for teachers resembles M. Iqbal's *Shaheen* who represents a series of quests in its maturation: '*Shaheen* progresses from one stage to another, never resting on its laurels, always regarding its destination only as another milestone on the way (M. Iqbal, 1923, p. 215). This also resonates with Connelly and Clandinin's (1999) 'shifting selves', a notion that describes research participants' stories to live by as an 'ever-changing nature of educational landscape that demands from [them] to continually shape their identities against emerging tensions and dilemmas' (p. 131).

Thus, the theme 'quest' reflects the research participants' tireless, audacious and individualised journeys of their becoming accomplished professionals. It provides insight into their learning modalities, employed inside and outside their workplaces, to achieve a balance which, however, is largely tilted towards solitary efforts due to the absence of a central system. This theme presents similarities between the research participants and M. Iqbal's *Shaheen* as a metaphor: both take delight in action, rely on their own ability, pursue with total concentration, and like to live in a free environment. Moreover, the theme, 'quest' identifies the socio-cultural learning needs of the research participants; thus, it resonates with Wenger (1998) about the impactful roles communities of teaching practice can play.

11.2.3 Theme three: Creativity

My inquiry reveals a strong creative dimension to my research participants' identities, whether related to their learning and development modalities or the outcome influence of these modalities on their teaching practices. Both were simultaneously novel, useful and culturally linked to their context. The theme of 'creativity' in my participants' lives reveals itself in three interconnected strategies: cultivating a creative mind-set, taking intellectual risks, and linking lessons to real-world issues. I will discuss these in order.

To achieve a creative mind-set, the research participants, as a first strategy, persistently endeavoured to rise above their inside-workplace socio-cultural environments (discussed in detail in Section 11.2.1). These environments were highly conservative – lacking open communication and interaction among peers and institutional leadership. They, therefore, experienced 'cultural tightness', that is, tight, strict social norms and low tolerance for deviant

behaviour (Gelfand, Nishii & Raver, 2006). Such environments, according to Chua, Roth, and Lemoine (2015) promote psychological adaptions characterised by 'caution, predictability and discipline' (p. 190) which is most often detrimental to 'creativity' for they promote convergent thinking, obedience with the established norms, and strict rules to control and direct behaviours for the collective survival' (p. 190). To develop 'creativity', however, research suggests that deviation or unconformity from the established norms or rules is vital (Morris & Leung, 2010; Warren, 2003). Looking at the research participants' narratives, it is easy to understand that they, under their 'quest' influence clearly deviated from their workplace ethos and chose 'freedom over control' (Hussain); 'raised voice against the status quo' (Muneera); 'to reject distance from students' (Irfan); or 'ownership rather than escapism' (Najma). Thus, the research participants went against the usual phenomenon suggested by Chua, Roth, and Lemoine (2015): divergence rather than convergence. I now discuss what prompted them to not allow the passivity of their professional contexts to delimit or define them.

By looking outside their workplaces for professional support or inspiration, my participants were exposed to a broader socio-cultural environment. This 'broader' environment, as opposed to their professional workplace ethos, was low on cultural tightness, and thus was flexible in terms of its offering. Instead of letting their workplace ethos negatively define them, the positive influences of this 'broader' environment shaped my participants' thinking and behaviours into becoming more 'creative' professionals. These outside influences – the *punjabiyat* or shared consciousness of their belonging to their place, culture and people (Malhotra & Mir, 2012) – worked in a two-fold way. First, their outside threats, such as, 'widespread unemployment' (Irfan) or 'inequitable gender roles' (Najma) in their region encouraged them to move forward and achieve a respectable position in their society. Second, their outside positive influences from their mentors, role models, memories of experiences, socio-cultural issues and worsening law-and-order situations within their educational institutions played critical roles in cultivating their creative mind-sets. For example, from the life of Imtiaz, his mother's creative bent to use colours to enliven her student learning; creating educational artefacts from the scraps of newspapers, or the metaphor of *Khido* to manifest values of prudent and economic use of their scantly available resources – all these contributed to cultivating a creative eye in Imtiaz. It was also true for Zaynab as a result of her close association and apprenticeship with her parents, particularly with her mother, who taught her the art of creatively foraging materials and resources for her quilting and later for her textile produce. Hussain revealed a direct link between his contextual poverty that 'ploughed furrows

of creativity in [his] personality' (Hussain). In a similar fashion, Muneera, narrating her impoverished background where her circumstances reduced her to reading from scraps of papers to satiate her addictive reading habit, ended up developing her creative imagination to be able to write prolifically for children. One of her comments encapsulates the point I am making here: 'I started seeing those unfinished stories as an invitation into their unfinished plots to conceive their ends (Muneera). It was the theme of 'creativity' along with the two others ('relationship' and 'quest') that determined the successful ends in their storied lives.

My participants' lives remind me of Bacon's famous saying: 'An artist must be nourished by his passions and by his despairs' (as cited in Gruen, 1991, p. 3). My participants' approach to their lives and work – turning challenge into opportunity or adversity into advantage – is strongly supported by Kaufman and Gregoire's (2015) findings that the highest human accomplishments have appeared from adversity: 'Experiences of extreme adversity show us our own strength. And in the wake of trying times, many people not only return to their baseline state of functioning but learn to truly thrive' (p. 77). These authors further highlight that creative professionals 'treat all of life's meaningful moments – the good and the bad – as potential sources of inspiration and motivation … They take risks and be prepared to fail.' (p. 82). This is exactly what my participants revealed through their narratives.

The second important strategy in relation to creativity that my participants revealed was 'taking intellectual risks' in their teaching. As can be learnt from my inquiry, the pedagogic practices in the research participants' contexts were mainly traditional or conventional, characterising the usual traits, such as, memorisation, silence, uncriticality and written or oral tests, teacher-centred standards of behaviour, and so on. In acting on influences outside their workplace, my participants went against their norms and challenged their intellectual limits to build their creative dispositions. Their intellectual risk-taking could clearly be observed in their creative endeavours, creative material designs and creative pedagogic designs and practices. Their classroom teaching revealed that their teaching was not at all traditional or haphazard; rather, it reflected their painstaking efforts, acceptance of new ideas and approaches, deep critical thinking and lack of fear of making mistakes or facing failures. This is how my participants 'learnt liberation' from the dominant ideology and 'reclaimed reason' to apply in various spheres of their professional lives (Brookfield, 2005, pp. 42-65).

For example, Zaynab illustrated creative endeavours through her teaching work. Framing her location in the impoverished Southern Punjab as an opportunity, rather than an obstacle, reflects her highly refined creative instinct that allowed her to expand her canvas of learning and inspiration. She extensively travelled through her region to not only seek inspiration and record her observation, but also to construct her teaching artefacts in the forms photographs of artisans and video records of their work. This wealth of experience and materiality Zaynab incorporated into her teaching to enrich her students' learning and expand her own pedagogic imagination, artefacts and repertoire. This reflects Zaynab's creative thinking to exercise resilience in the face of adversity. Similar creative efforts were recognisable in Irfan who developed and deepened his intellectual depth by extensive reading, journaling and contemplating, all designed to refine his teaching practice and present his experiences as research publications. Irfan's efforts to introduce 'docu-drama' in teaching Islamic Studies – a subject that usually receives a highly conservative pedagogical treatment – in his most conservative department was a daring and a creative effort. Dealing with the hurdles caused by inside and outside actors, finding creative solutions to not having a female cast, dealing with last minute changes in the play script, and negotiating with various stakeholders to satisfy their concerns, revealed his highly complexed decision-making skills and creative disposition. The key attributes of my participants' teaching selves harmonise with what Devlin (2007) suggests as a profile of successful, exemplary tertiary teachers:

> …knowledgeable, enthusiastic…who [are] focused on current and future student learning…who incorporate into [their] teaching a range of particular skills and practices…[who] challenge and engage students in their learning. [They] provide an aligned curriculum that utilises a variety of appropriate tools and resources and include assessment tasks that maximise authentic learning and the academic value of the subject, within its various contexts. (p. 6)

Furthermore, through his creative teaching material design and development, Hussain revealed how he deviated from the established pedagogic beliefs and practices and introduced instead, a socio-constructivist teaching approach to lead a positive change in the pedagogy. His passion: 'teaching for me has become a reformist, a creative process of bringing change in the lives of students' (Hussain) guided him to develop a 'class-reader' containing reading materials from vast array of sources. On his part, this was his creative move in material designing to aid his reformist agenda in his traditional teaching circles where shared ethos asked for instrumental working practices alone: short-term goals, tightly controlled lessons and the use of distilled

good practice to solve problems. Furthermore, Hussain's attempt: 'I am organising materials in such a fashion that they address students' knowledge and application needs at different stages of their learning activities and assessment tasks' (Hussain) reflected his efforts to advance his students' learning from knowledge and comprehension to higher order thinking, analysing, evaluating and interpreting. This shows his deeper involvement and advancement in his profession. Similarly, Muneera's collaborative, reflective and experiential treatment of the learning materials in her classes portrayed how creatively she incorporated her lessons learnt from her working on projects related to her teaching. This was her bold attempt to improvise learning experiences for her students who were commonly dubbed as 'reserved, shy and introvert students' needing teacher-centred instruction.

My participants' creative endeavours in their otherwise conservative context is reminiscent of what Adair (2007) outlines as the behaviour of impactful educators. Their teaching features relevance, attention, inspiration and active functioning. For Pakistan, as a conservative context, such approaches to education are aligned with Freire's (1970, 2000) criticism of the prevailing 'banking method' of education in under-developed countries, which 'disenfranchises' (p. 53) learners and societies and shapes them into becoming uncritical, passive recipients of facts. Hussain and Muneera reflect Freire's notion and criticise societal power structures that promote oppression through their 'banking' concept of education. M. Iqbal (1934b) holds one of the purposes of education as a flight from *khabar* to *nazar* in pursuit of knowledge: 'Intellect possesses nothing except *khabar*, whereas your cure lies only in *nazar*' (p. 339). My participants' creative pedagogical practices were steps in the right direction to spread what M. Iqbal (1934b) calls a movement from '*khabar*' (building information) to '*nazar*' (building criticality and decision-making) in teaching: 'Intellect possesses nothing except *khabar*, whereas your cure lies only in nazar' (p. 339).

The third creative strategy – linking lessons to real-world issues – strongly presented itself in the lives of the research participants. This is strongly evidenced in adult education literature: adults as learners value authentic experiences that are situated in their socio-cultural context (Brookfield, 2005; Daley, 2003; Kelly, 2006; Meriam, 2018). In this regard, every research participant exhibited a pedagogy of commitment and enlightenment – a testimony to having achieved accomplishment in their profession. Every research participant has excelled in this regard. I reflect upon two examples, Imtiaz and Najma. Being charged by the widespread religious extremism and law and order challenges in the society, Imtiaz linked his pedagogic

practices to this issue to influence his students. For that, the teaching framework that he designed to execute his plan, was highly creative: 'I have introduced two more critical layers – *Parkh* and *Gayan* - to my culturally informed and rich teaching – *Pehchan*' (Imtiaz). His teaching framework – *Pehchan*, *Parkh* and *Gayan* – provided a gradual uplift to his students' basic thinking to reach the highest levels of their thinking. Not only this, the way Imtiaz executed this framework revealed his attempt to transform education as a social responsibility for teachers in his context. It also revealed how refined his pedagogical expertise had become. For example, after reading from the textbook, mini-lectures and group discussion, the teaching segues into higher order thinking realms, where 'the text and initial brain storming become a historic reference'; Imtiaz 'play[s] the role of an inviter' and his students 'reflect, relate and discuss to understand these problems'. In the last phase, Imtiaz introduces his students to even deeper learning. They explore higher dimensions of the knowledge and its application in addressing their social issues. Moreover, looking at his '*Sufi Recital*' to distract his students from 'inactivity, cynicism and extreme thoughts', all these provide an insight into his reformist agenda and his creative abilities surpassing routine teaching. Again, just like Freire, for Imtiaz too, spreading awareness of power structures or changing the power structures, would not suffice; rather, 'conscientisation' or conscience-raising (Freire, 2000, p. 17) as an aim of education was the solution for their challenges. Similarly, this was true for Najma. Her quest for becoming an accomplished professional enabled her to take Imtiaz-like stances in her teaching where she used her subject – English Literature – to encourage deep critical thinking in her students.

> My gender, societal realities and these truths [historical, political, societal] allowed me to choose a resolve to use literature as a mean to provoke my students to think freely, take their ownership, work within their community, express its dreams and visions, and do not fear the failure or fail others. (Najma)

There were numerous examples from her teaching that revealed her highly refined, creative approach to teaching in her conservative context. For example, her deviation from the routine teaching of literature – line-by-line translation or reading stories in chronological orders – to her reverse order where they explored themes for the text rather than text for the themes. Her intention to use this innovative method was to introduce surprise, eliminate predictability and foster research or investigative skills among students. Moreover, the way Najma treated the Human Rights Curriculum – involving students, teachers, guest speakers followed by a mini conference – explained how deeply she was able to think and how creatively she could imagine

the outcomes. The research participants' advanced pedagogic judgement to establish creative links between their routine teaching and the wider societal realities strongly reflects the notion of Nixon (2007) and Skelton (2009) who state that teaching excellence must be re-cast as a moral category. To Skelton (2009), it is not enough to:

> to think of what 'works' in our teaching and support of learning, but rather what is 'good' – what is morally defensible and contributes to good in the world. In our efforts to improve and to be reflexive, therefore, we need to ask fundamental questions about what it is that we are striving for and what sort of world we are helping to shape. (p. 110)

Moreover, my participants' creative interventions to expand their pedagogical limits to suit their students' contextual realities reveal their conscientious, current and creative identities. This is how Adair (2007), Cropley (2001), and Henriksen and Mishra (2013) collectively portray such professionals. Particularly, Adair's (2007, pp. 1-3) portrait of creative professionals complements my research participants' professional traits. 'A wider span of relevance', 'serendipity', 'crossing the boundaries', 'taking inspiration and rejuvenating their practice' 'curiosity', 'conscious mind', 'cognitive, affective and volitional mind' – all explain how my participants exercised their strong intellectual and emotional investment in their work and decoded the meanings of their notions: education as social and ethical responsibility.

Looking at the concept of accomplished professional explored in Chapter Three, I found the research participants in my inquiry presenting a powerful exhibition of commitment, enlightenment and pedagogy in their profession as lifelong learners and as change agents in providing better learning experiences to their students. This level of their involvement in their teaching profession certainly required more than extrinsic involvement with their practice, stronger relationships with their people, spirit to engage an unending quest, and creative and innovative paths to follow. This showed their dispositions as 'quest' and 'creative' teachers who were passionate to contribute to their societies for their better future.

11.2.4 Theme four: Optimism

A close investigation of my research participants' narratives revealed 'optimism' as a psychological phenomenon in their conduct as seekers of understanding – a strategy for making a better future. Throughout their journey of becoming, this is reflected in their creative quests

that began out of their consciousness of their inside-workplace challenges, outside-workplace possibilities, central classroom focus and their transformed selves as better guides, facilitators and motivators. As an integral part of their journey of becoming, the theme, 'optimism', conveyed critical information about three aspects of their becoming: I refer to these as 'vision', 'voice' and 'direction'. 'Vision' represents their proven strategy as good practice for other professionals to learn from in their context. 'Voice' represents the development of independent, reflective and critical thinking selves as an outcome of their becoming. 'Direction' illustrates the evolution of their practice in their context and the emerging needs to remain aligned with their departmental requirements. The realisation of these aspects in research participants' 'ongoing' selves is well aligned with what Wenger (1998) calls identity as a constant becoming: 'The formation of an identity does not end with full membership. The evolution of the practice continues – new events, new demands, new inventions, and new generations all create occasions for renegotiating one's identity' (p. 154).

The first most important insight that the notion of 'vision' offered the participants is the realisation that teaching is more than a job – it is 'a difficult task' (Muneera), 'a social responsibility' (Irfan) and 'a huge responsibility' (Zaynab). It also involves educating the youth to explore, to question and to discover. This offers food for thought to a large proportion of Pakistani society in contrast to their general perceptions of the teaching profession. As can be learnt from the narratives, teaching as a profession falls at the bottom of preferred careers among the youth, the parents and the counsellors in Pakistan. In most situations, it is chosen – as was true with most of the research participants in this inquiry, too – when nothing else works for people. This attitude remains for most people entering the profession. It manifests in many teachers not showing seriousness, not developing common interests, and not putting in consolidated effort until they meet with what Mezirow (1991, p. 218) calls a 'disorienting dilemma' – a valuable opportunity to learn and to grow. The research participants' experiences strongly supported the need for a renewed vision for the new and already functioning teachers to capitalise on such valuable moments.

Their 'vision', as a proven strategy, suggested a need to have a realistic, well-thought out plan to introduce organised, systematic and sustained effort, a serious focus on classroom teaching, students' learning styles and needs, and reflective and critical thinking to gauge the quality of teaching on a regular basis. The research participants' narratives simultaneously revealed their hard challenges and presented a promise that life, if lived with heart, mind and soul, can

certainly bring success. There is broad consensus in the literature about the personal abilities and characteristics of highly resilient professionals: spirituality, volition, reflexivity, problem-solving and decision-making capacity, self-efficacy, and intrinsic motivation (Bobek, 2002; Gibbs & Miller, 2014; Hong, 2012; Surriah, 2015a). These studies suggest that such attributes provide professionals with an impetus to think wisely in their adverse circumstances, organise their resources and take judicious actions. My participants' feelings of 'responsibility' as an integral part of their teaching beliefs and practice is well-supported in the literature. Numerous studies (e.g. Bashir, 2011; Beltman, Mansfield, & Price, 2011; Bilal, Akhtar, & Chaudary, 2014; Brunetti, 2006; Rahmat & Zubair, 2009) reveal that when teachers work with economically disadvantaged people and watch them learn and grow, they achieve a level of personal and professional fulfilment – often their sole reason to continue in their profession.

Moreover, looking at the research participants' narratives more closely reveals that they were not members of the privileged class. Therefore, their 'vision', presented through their lives full of struggles and achievements, is an authentic, local discourse on how to conduct your life when it is unattractive or challenged. Together, the lives of these research participants catalogue nearly every social, political and economic 'evil' that Pakistanis are facing today. Their circumstances were enough to shatter confidence, morale and hope – but they 'survived', rather flourished, and thus have left behind a message of 'optimism' that, despite these 'evils', a fulfilling life is still possible.

Muneera was text-hungry as a child, having no resources to even buy her books. But her passion turned her into a story writer, a curriculum writer, and a teacher educator. Her personal life experienced another 'jolt' when she was about to touch the prime in her profession. As a breast cancer survivor, instead of developing cynicism, she emerged as a social worker teaching highly impoverished, disadvantaged families – the kiln workers' children – as an expression of gratitude and a message of hope. Looking at Irfan's life, he travelled through extremely rocky personal and professional terrain, yet a message of devotion emerges that led him to achieve his PhD and become a senior academic.

Najma's life provides a similar optimistic message. Troubled with her personal life – early marriage, divorce, sexual abuse, incomplete education – her academic life was adorned with a series of victories, and that was due to her passionate involvement in the profession with her head and heart. Furthermore, looking at Zaynab's life portrays equally hard times, but still high

regard for and dedication to her profession. Her husband's tragic death in a terrorist attack could not defeat her passion; rather, she stated: 'And how can I be pessimistic? I am the follower of Mawlāy-i Muttaqiyān Ali AS and Imam Al-Husayn AS who gave their lives fighting against oppression and injustice. They are my inspiration and reason to get up and not surrender!

The role of spirituality emerges clearly in the participants' narratives, providing them with endurance, serenity and altruism. Particularly in the lives of Imtiaz, Irfan, Muneera and Zaynab, spirituality played a significant role in shaping their identities. Tisdell (2003) explains the significance of this dimension to adult learning as:

> one of the ways people construct knowledge and meaning. It works in consort with the affective, the rational or cognitive, and the unconscious and symbolic domains. To ignore it, particularly in how it relates to teaching for personal and social transformation, is to ignore an important aspect of human experience and avenue of learning and meaning-making. (p. 3)

The second insight that 'voice' provided for the participants was related to outcomes of their endeavours. This also reflects how far the research participants have come in their profession to claim independent decision-making and to choose what is appropriate for their teaching. Such professional attainment, to Beckett and Hager (2002), involves high levels of creative performance and decision-making. My inquiry is a witness to such attainments in the research participants' lives. All these professionals were reformists working towards a better Pakistan with all their personal and professional limitations. For example, Imtiaz developed high regard for his cultural heritage and he believed this must be transferred to the next generation through his teaching as a panacea to many evils in his society. His teaching was heavily sensitised by the fast-changing social, political and religious conditions of his country and the curricular need to bridge together students and their 'real' life for a promising future. Furthermore, contemplating their own lives and their colleagues' lives in the wider context, Imtiaz, Najma and Zaynab were certain that if teachers were given support and importance, they could contribute to conceiving and creating a better future for their country.

Similarly, Hussain's reformist agenda in teaching advocated the need for the development of a collective sense of responsibility for teachers 'to show some vision, some foresightedness, some planning. Some will deliver and influence change at least in [their] circles of influence'

(Hussain). Moreover, his statement that 'time has shaped me into someone who now takes every challenge not as inhibitory rather excitedory (sic) to learn and grow' reflected the depth of his professional disposition that thrived upon challenges. Irfan shaped his despair with his will and turned it into an opportunity to develop creative dispositions in his professional self. The development of a classroom-society-student connection and self-sufficiency as a critical, reflective, conscientious teacher, revealed Najma's highly refined professional grooming. 'If you talk to them [locals], they tell stories – stories of their animals, crops, families and friends – rich in their connection to their land and people. This is what I was looking for at my workplace – our land, our people, our stories!' (Najma)

The evolving, ever-changing nature of my participants' educational landscape and their abilities to continually shape their identities against their emerging tensions and dilemmas is what Connelly and Clandinin (1999) call as 'shifting selves' (p. 131). My participants' 'shifting selves' help us understand why their identities are continually changing, shaping, and becoming more relevant to their changing ground realities inside and outside their classrooms. Moreover, their sense of self-sufficiency and activist identities match M. Iqbal's (1915, 1918) notions of *Khudi* and *Bikhudi*. This suggests the development of a collective sense of responsibility among my participants to contribute to the larger objectives of the communities to which they belong. They were largely seen to be following M. Iqbal's advice: 'they should emulate not the moth, which circles alien light, but the glow-worm, which becomes its own lantern' (M. Iqbal, 1938, p. 944) or 'It is futile to complain of Divine decree; Why are you yourself not Divine decree?' (M. Iqbal, 1938, p. 998).

Finally, the research participants' optimistic selves chalked out plans for the leadership and the higher education authorities to play their part in improving the world of education in their country. In this regard, all of them constructively criticised the roles of nearly every stakeholder involved in the field of education – students, teachers, teacher educators, educational leadership and authorities, and curriculum and policy writers. Their intention in criticising was to invite each stakeholder's attention towards forming a coherent system that promotes shared beliefs and common goals in the context. The formation of a central system is, according to the participants, necessary to establish interrelationships and interdependencies among all parts of the educational system, its communities and its stakeholders. According to my participants, this will further evoke a greater sense of ownership among them.

My participants' conversations help to understand three significant findings under the aspect of 'direction' – the third aspect that the theme 'optimism' presents about becoming. The first is related to power, partnership and accountability, that is, before holding teachers accountable for their actions, the system must allow teachers to cultivate their voice, volition and interdependent decision-making in the profession and to feel a sense of ownership in educational institutions. The second finding refers to equity, justice and growth. That is, with the aid and assistance of all the stakeholders, the system must introduce a uniform culture of equal opportunity for all, irrespective of their gender, subject, experience, location and region. The third finding is related to the provision of equitable training and development opportunities. This will spread continuing learning and research cultures and instil confidence among teachers and institutional leadership about their roles and contribution.

These findings synchronise with the results of Chaudary's (2009, 2012b) ethnographic study on Pakistani professional development design and practices. The Pakistani tertiary teachers proposed a reform agenda that focuses on learning and development cultures that are context and discipline-specific; promotes learning through reflective and experiential teaching methods; is underpinned by collegial and leadership support; is continuing and sustainable; and is driven by cohesive teacher education policy and allocation of dedicated funds.

Moreover, the research participants warned against certain challenges that would need to be overcome in order to develop an effective central system. The first challenge was related to the change in the established 'mindset' that change comes only from outside or from higher authorities. The second challenge was to spread the 'ownership' of the change process across all the stakeholders which again would include redefining power and its use, with leaders acting as colleagues more than bosses, and relying on influence, respect and relationship. The third challenge was about the 'cultivation' of interest, desire and passion among stakeholders that would require effective communication channels, direct focus on teachers and their classroom, the spread of good practice and success stories to inspire, to guide, to follow, and to allow the development of independent and interdependent selves. This is exactly what numerous studies (e.g. Bryman, 2007; Cochran-Smith & Lytle, 1999; Lawler, 2003; Merriam, 2018; Wenger, 1998) propose that professional learning and development is far beyond formally planned one-off courses or interventions. In reality, professional development consists of a process of culture building, communicating common vision, facilitating the formation of COP, provision of resources to stimulate scholarship and research, and transformation of professionals'

thinking and actions Moreover, Piggot-Irvine' (2004) thoughts are well-aligned with the voices of my participants: 'if a teacher does not work in a professional learning community where teachers work collaboratively, sharing passion and purpose for their work, then their learning and development is short-lived' (p. 40). For my participants as creative professionals, leadership style is one of the major predictors of their creativity in the work environment (Rosing, Frese, & Bausch, 2011).

In short, the theme 'optimism' reveals my participants' beliefs that their teaching community is more likely to increase their productivity at work if their professional learning and teaching needs are well-provided for. For that to happen they strongly indicated the need for forming a central system that could unite the disparate parts of their educational community and trigger a sustainable change in their entire region.

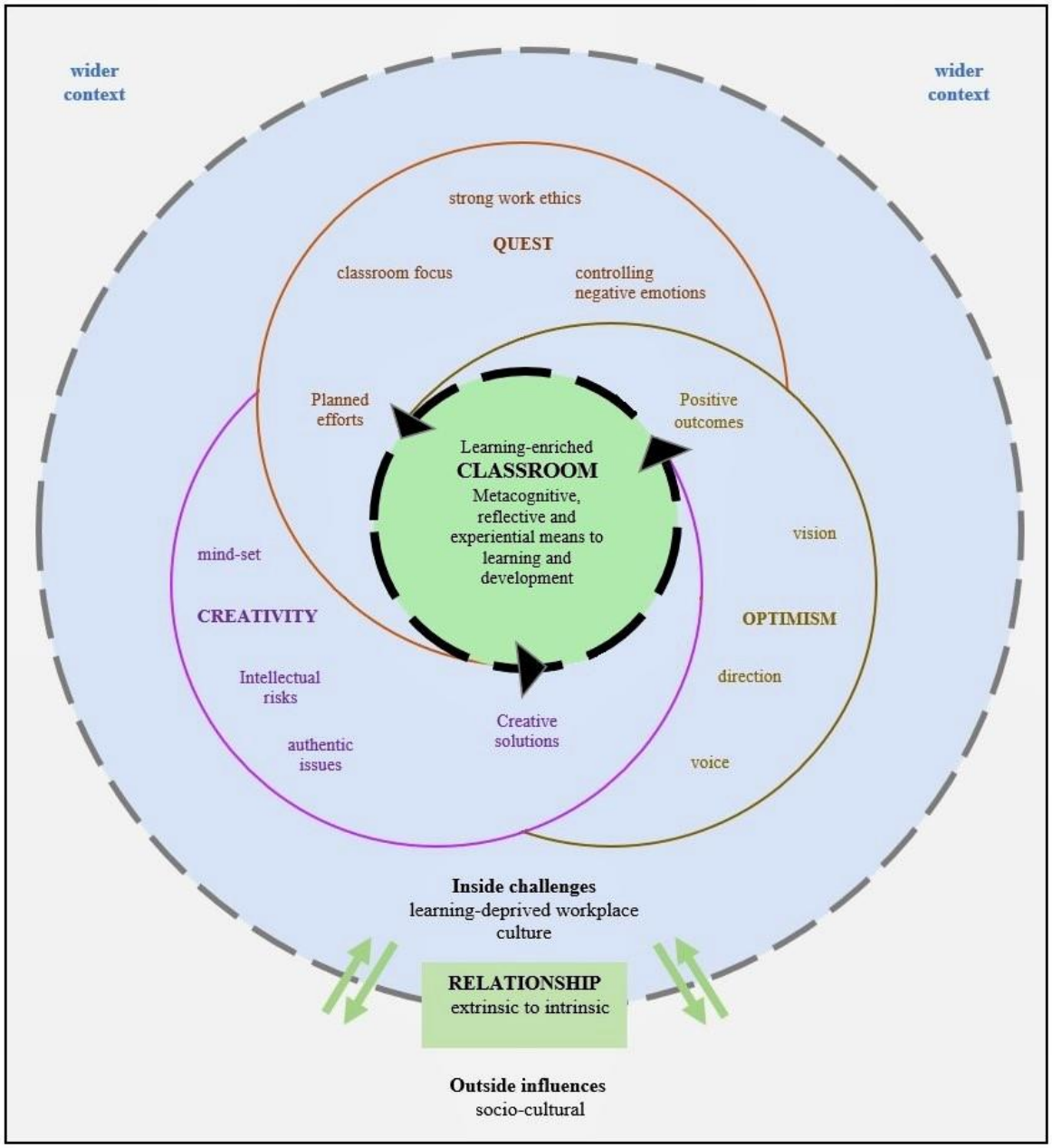
11.2.5 Study results, context and the model of becoming accomplished

The aim of this inquiry was to explore tertiary education teachers' struggles involved in their process of becoming accomplished within Punjab. To inform my inquiry, I reviewed the selective bodies of scholarship from the field of education and drew conclusions (Table 3.2) to guide the analysis and discussion of my findings. During the fieldwork in Punjab, I gathered my participants' voices using multi-methods – conversations, observation, photographs and documents. In the first phase of the data analysis, I analysed my participants' voices using Polkinghorne's (1995) 'narrative analysis' and Clandinin and Connelly's (2000) 'three-dimensional narrative inquiry space' and produced six independent narratives (Chapters Five to Ten). In the second phase of the data analysis, I used Polkinghorne's (1995) 'analysis of narratives' and generated twenty themes (Table 4.3) which were reported as the fictionalised 'dialogic narratives' (Chapter Eleven, Section One). Further contemplation and analysis of my participants' experiences revealed four themes – relationship, quest, creativity and optimism – which I discussed in Chapter Eleven, Section Two in the light of the conclusions drawn from the investigation of the original scholarly literature (Table 3.2). In what follows is a model of becoming an accomplished professional that I have derived from the results of my inquiry.

Shown in Figure 11.1, this model, built on my participants' voices, shows the modality and the process that my participants followed to become accomplished tertiary education teachers. This model acknowledges my participants' classroom-focused professional learning within their

natural setting where their established professional culture neither encourages continuing learning and development, nor believes that a coherent organisational system can influence teachers' productivity, satisfaction and adaptability to change.

Figure 11.1: The model of becoming an accomplished tertiary teacher, derived from participant conversations. © 2019 Imran Anjum



First, moving from the outside-in, the 'wider context' represents the developing region of Punjab. This region, comprising the largest areas of Punjab, is troubled by political, economic

and educational challenges (Niaz, 2011). In contrast, this region is marked by its closely-knit family life, community networking and literary traditions that provide its people with the critical structure to form their shared consciousness and identity (Malhotra & Mir, 2012). Second, the large dotted circle denotes the learning-deprived, tertiary educational sector. This educational sector is characterised by the absence of a central system, inadequate administrative support, teaching resources, and learning and development opportunities. These characteristics make it challenging for my participants to have an impact on their students, fellow educators and community. Third, the 'relationship' shows my participants' appreciation of their socio-cultural and professional contexts. My participants' increased consciousness of the wide-spread intellectual isolation in the developing Punjab and the recognition of their day-to-day learning and development needs encourage them to believe that they must trust their own abilities to control themselves and influence their practice. This is how their internal locus of control precipitates their resilience in the profession. Their internal locus of control predominantly appears in the forms of a sense of socio-cultural belonging, past histories of working with impactful mentors, and their strong conviction about teaching as an ethical responsibility in their challenged context.

Moreover, the inner three circles reveal my participants' professional dispositions – quest, creativity and optimism – that help them to cope with their contextual and educational challenges and to initiate the process of them becoming accomplished. Without the support of a central system and motivated by their internal locus of control, the circles 'quest' and 'creative' show these teachers as passionate professionals who learn to live through adversity and, through their persistent efforts, develop abilities to solve their problems or bring new possibilities to their professional lives. Furthermore, the circle 'optimism' reveals my participants' beliefs that their teaching community can increase their productivity at work and trigger a sustainable change in the entire region if their professional learning and teaching needs are well-provided for. What is more, the innermost circle 'classroom' reveals my participants as reflective practitioners. They learn to make professional judgements through using metacognitive, reflective, and experiential modalities. Utilising these modalities, they attain independent functioning in their intellectually isolated context while simultaneously aspiring to form a collegial workplace. While this learning process chiefly resides within their classrooms, it is distributed across teachers and students, their explicit and implicit conceptual resources, and their knowledge-in and knowledge-of practice. This process, due to various workplace norms and values, is not stretched across their entire educational setting.

In brief, this model reveals a process for my research participants that involves a point of departure from their learning-derived workplace cultures to forming self-driven, classroom-focussed learning dispositions that thrive on metacognitive, reflective and experiential means to gain professional accomplishment. Their journey is inspired by several intrinsic motivators, notably, socio-cultural values, impactful role models and memories of pedagogic experiences. Despite their successful individualised curricula of seeking accomplishment, these teachers place huge importance on nurturing cultures of collegiality and inside-workplace support systems to enhance teacher learning and student learning.

11.2.6 Conclusion

My inquiry is a modest but sincere contribution towards understanding my research participants' becoming accomplished in their intellectually isolated and learning-deprived workplace cultures in Punjab. In brief, this inquiry, documenting my research participants' authentic voice, has:

1. Shone light on the struggles that they face and the modalities that they follow in their learning, development and growth;
2. Contributed to raising awareness and inviting attention of the educational authorities and the institutional leadership; and
3. Generated discourses of experience in which local knowledge, thought, feeling and morality are articulated and explored.

In the final chapter (Chapter Twelve), I present and discuss the conclusion to my inquiry. The chapter concludes with outlining implications of the inquiry and making recommendations for further studies.

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Twelve
CONCLUSION

This chapter presents two conclusions to this inquiry. The first conclusion presents answers to the research question and the second conclusion presents a case for the methodological significance of narrative inquiry for the exploration of teachers' educational experiences in the Punjabi T/HE sector.

This inquiry aimed to develop an in-depth understanding of tertiary education teachers' struggles involved in their process of becoming accomplished within Punjab, Pakistan. In addressing this aim, a narrative inquiry approach set within a constructivist epistemology was used to explore the experiences of six senior teachers from the Postgraduate and Degree Colleges in Punjab. The data were analysed using Polkinghorne's (1995) 'narrative analysis' and 'analysis of narratives' and Clandinin and Connelly's (2000) 'three-dimensional narrative inquiry space' to generate six independent narratives and fictionalised 'dialogic narratives'. The analysis of the data revealed four themes: relationship, quest, creativity and optimism. These themes were explored in Chapter Eleven to produce results and generate a model of becoming accomplished (Figure 11.1 in Chapter Eleven).

In what follows, I present the conclusions to my inquiry.

12.1 Conclusion One: Answering the research question

In this inquiry, my aim was to study tertiary teachers' experiences of *becoming accomplished* in Punjab. In doing so, I addressed the following research question:

> How do Pakistani tertiary teachers become accomplished professionals within their poorly resourced teaching context in Punjab?

All six research participants expressed their psychological and emotional belonging to their socio-cultural ways that manifest in their personal and professional routines and provide them with reasons to strive to be continuing learners and conscientious educators. They all revealed optimistic, reflective and creative sides to their teaching dispositions which enabled them to continually look for new ideas and insights to move ahead in their profession.

Therefore, based on my inquiry, I have concluded that becoming accomplished for my research participants in the Punjabi tertiary educational sector is a solitary endeavour, relying on an internal locus of control and driven by a sense of ethical responsibility. Owing to the absence of a common purpose among the key stakeholders in education, my participants revealed a real discordance between the individual teacher and the system.

Thus, the lives and work of my research participants reveal that tertiary education teachers, operating in the poorly resourced educational contexts in Punjab, tend to:

- Be self-driven and follow metacognitive, reflective and experiential modalities for their learning and development in their poorly resourced teaching context;
- Practice pedagogic practices that are oriented towards a mix of transmissive, developmental and reformist view to education;
- Be influenced by their regional realities – cultural, historical and political – and exercise a mix of 'what works' and 'what is good' (or morally appropriate) in their teaching; and
- Long for a learning-enriched professional culture to realise their ideals and values in teaching.

This inquiry reveals the need for acculturation that involves the forming cultures of supportive collegiality and leadership, sustained provision of learning and teaching resources, equitable training and development opportunities, and working partnership with the key stakeholders in the educational process.

12.2 Conclusion Two: Methodological significance of narrative inquiry for the Punjabi context

Based on my fieldwork experiences in Punjab and the voices of my research participants, the second conclusion highlights the significance of the narrative inquiry as a way to study tertiary teachers' educational experiences in Punjab. The Punjabi research culture is under the influence of certain epistemological and methodological beliefs that encourage quantifying attitudes, opinions and behaviours by way of producing numerical or statistical data. The Punjabi teaching community has experienced the over-dependence on such research practices, and the distillation of their views into statistical representations has not represented their voices

effectively and holistically. This has also barred the development of a valuable stock of in-depth local knowledge and wisdom about learning and teaching.

As is revealed in my inquiry, overall the Punjabi professional context is poorly resourced. However, one highly impactful resource that has been vastly ignored is the teachers. My inquiry has presented only six narratives from the Punjabi context, yet there are numerous professionals in Punjab who are, as Connelly and Clandinin (1990) describe as being a, 'storytelling organism who, individually and socially, lead storied lives' (p. 2). Therefore, it is timely that I draw on the results of my inquiry and forward a case for a narrative inquiry approach as a way of exploring this learning and teaching resource and documenting their narratives of passion, optimism and hope amidst their adversity, scarcity and challenge.

As an exemplar, my inquiry is innovative in that it comes alongside the participants using a relational narrative methodology and ontology. This inquiry allowed my research participants to liberate themselves from the conventional structured or semi-structured research practices (Chase, 2011; Creswell, 2007, 2012) and come to 'a platform where they were allowed to be storytellers and characters in their own and others' stories' (Connelly & Clandinin, 1990, p. 2). My research participants – acting as co-constructors rather than 'subjects' or 'interviewees' in my inquiry – contributed to the production of six independent narratives and fictionalised 'dialogic narratives', rich in local thoughts, feelings and morality. Their narratives are rich discourses of educational experiences that are distinctly Pakistani and Punjabi and which address the resilient, creative and optimistic sides of teachers' lives in their own socio-cultural ways. Such explorative practices are needed to fill the knowledge gap about the Punjabi context – and my inquiry is a first step towards this.

In short, these narratives are the tales of those who found a genuine purpose to their profession and made efforts – we all can learn and take inspiration from them. The results of my inquiry are impactful for the Punjabi tertiary educational context in both ways: in its purpose to explore the experiences of becoming an accomplished tertiary teacher and in its methodology to depict the subjective, lived-in realties of my participants in their own voices.

12.3 Limitations of the inquiry

My inquiry is not free from its limitations which I consider are related to methodology and context:

1. This inquiry is bounded by the lives and work of six tertiary teachers with a specific focus on their struggles involved in the process of their becoming as accomplished professionals. This inquiry makes no claims for school-teachers. It makes no direct claims for new teachers, institutional leadership or any educational aspects other than stated.
2. This inquiry involved six participants from PDCs located in the small, developing districts in Punjab. The claims of this inquiry therefore do not represent the entire context. Nor can they be generalised across the entire T/HE sector in Pakistan.

Nevertheless, though my participants were a small sample of tertiary teachers from Punjab, their perspectives are impactful. These professionals enabled highly provocative findings which help answer the research question depicting professional cultures and the unique ways various stakeholders interact and influence each other within those cultures.

12.4 Implications of the inquiry

While six tertiary teachers were the lens through which the experiences of *becoming accomplished* were explored in my inquiry, these results enable highly provocative findings about the Punjabi T/HE sector. These findings may be of interest to other diverse groups, such as, the tertiary teaching community, institutional leadership, educational authorities and policy makers, educational assessors and evaluators, and professional development providers.

First, the importance of these narratives for Punjabi tertiary teachers is immense. These narratives provide a clear insight into tertiary teachers' experiences of becoming an accomplished professional in the Punjabi context. The Punjabi teaching community is aware of the difficulties inherent in their professional terrains. My inquiry provides exemplars about how some of their colleagues, despite their hardship, traversed those terrains. My participants explain through their lives, what it is like to live the lives that M. Iqbal (1938) aspires for each Pakistani: emulate not the moth, which circles alien light, but the glow-worm, which becomes its own lantern' (p. 944).

Second, this inquiry offers the Pakistani tertiary teachers locally relevant professional wisdom. That alone is a major contribution to the Pakistani context and the knowledge gap in the scholarly literature about this context.

Third, the results of my inquiry offer alternate learning modalities that are directly in teachers' control – for example, reflective practices. My inquiry challenges the prevailing belief that teachers are prepared, or teachers can learn to become better educators only by attending formally planned teacher education and professional development programmes. My inquiry furnishes the Punjabi teaching community with exemplars of numerous other impactful learning possibilities outside formally planned professional development.

Moreover, to continually learn and grow, the supportive and nurturing role of institutional managers and leadership is vital. My inquiry raises awareness for these authorities of much-needed roles and dispositions that can initiate the process of acculturing collegiality, provision of learning and teaching resources, and equipping teachers to be leaders in the educational process.

Furthermore, my inquiry also enlightens the higher education authorities about the dilemma of the shortage of qualified teachers in the region, challenges of new and experienced teachers, and the reasons behind teacher turnover in the context. The results of my inquiry suggest that these authorities enact a uniform teacher learning and development education policy and ensure dedicated fiscal support.

In short, this inquiry comes alongside my research participants by a) using a relational narrative methodology and ontology; b) ensuring co-construction by introducing three layers of member checking; and c) reporting the research findings through a relational dialogic engagement. The results of this inquiry, thus, offer a message of change and growth as opposed to inertia and regression as the only sought-after reality to take lessons from and adopt as a manifesto to practise by each stakeholder, whether teachers and students or institutional leadership and educational authorities.

12.5 Further research recommendation drawn from the inquiry

My inquiry raises for me at least four possibilities for future research.

First, my inquiry took about five months to generate data with six participants where each participant was engaged thrice after a gap of one to two weeks. Another study with a similar focus but with a longitudinal engagement of research participants may produce interesting findings.

Second, another research area worthy of exploring is the impact of gender. Pakistani and Punjabi female teachers experience very different socio-cultural dynamics from their male counterparts. Therefore, a separate inquiry in this area, focusing exclusively on female teachers' becoming in the profession, may be of interest for it could highlight what stimulates or hinders their growth and development within their male-dominated workplace cultures.

Third, while numerous research inquiries have been conducted to explore motivation and resilience among new or early career teachers. There is, however, a paucity of studies about experienced professionals, particularly in the developing contexts where these teachers are expected to act as knowledge links or change agents. Furthermore, the specific purpose of my inquiry did not extend to the viewpoints of institutional leadership from the Punjabi context. Such an inquiry might broaden insight into the process of becoming an accomplished tertiary teacher.

Finally, this inquiry found my research participants' as creative professionals. A separate inquiry on teachers' creative pedagogical practices and professional identity, and their impact on their students' involvement, performance and learning outcomes might produce useful findings.

12.6 Final words

My inquiry is a genuine contribution to developing an in-depth understanding of becoming an accomplished tertiary education teacher in Punjab. The findings of my inquiry are important because these reveal my research participants' struggles involved in their process of becoming accomplished tertiary teachers, their dispositions as learning and developing professionals, and noteworthy areas needing attention to improve the tertiary education teachers' lives and work in Punjab. I can finish this conclusion by recalling an old but impactful saying from Palmer (1998):

> In our rush to reform education, we have forgotten a simple truth: reform will never be achieved by renewing appropriations, restricting schools, rewriting curricula, and revising texts if we continue to demean and dishearten the human resource called the teacher on whom so much depends…if we fail to cherish – and challenge – the human heart that is the source of good teaching. (p. 3)

It is 5 A.M. in Tasmania. I am sitting in my study writing these final few words.
I lived with these stories for four full years of my life. I am still in the grip of evocative and provocative influences that these stories have left on me. Revisiting these experiences at this stage is a celebration of my participants' contribution to my inquiry and a way to thank them.

I am sitting, reflecting and recalling:

Imtiaz presented a message of care, creativity and responsibility. He received this gift from the people of *the banyan tree*, blossomed generously into forming him a *flower-like* personality who knows nothing but spreading beauty, fragrance and *seeds* of knowledge in the Pakistani youth.

Who cannot learn from the passionate Hussain who refused to walk on the established path for it did not have anything to offer to his students? Although his humanistic endeavours in his conservative workplace culture caused him to experience high levels of *uncertainty*, his resolve to experiment, reflect and *discover* newer ways earned him success, and thus presents a great precedence and *hop*e for all those who wish to do something different, something more genuine, something that can bring newness to their students' lives.

When you feel the whole universe perhaps is working against you and you are not allowed to write the plot of your own story, think about Najma whose impoverished circumstances nearly *constructed* her against her will. But her strong activism and resolve led her to *deconstruct* her circumstantial wiring and *reconstruct* herself the way she desired.

Irfan proved through his journey that you might be the one with dreams crushed and life lived away from where your heart is; you might be surrounded by *conflicts* and compelled to engage in *comprises*, but you can always make a new start, have new dreams, and walk new miles for your *renewal* and for renewing your students' lives.

Like Muneera, Najma wove herself into a great role model, especially for the Pakistani female teachers. Her *inspiration* as a divorcee, single parent, independent working woman who believes in education as a key to women *empowerment*. Her narrative speaks especially to female teachers, highlighting that their self-awareness, voice and volition, and enlightened existence can ensure their *emancipation* in their male-dominated workplaces.

And borrowing from Zaynab, the Pakistani educational circles have all the *threads, needles and scraps* anxiously waiting for someone as creative and daring as Zaynab to come and fill *colours*, give *shape* and be a *symbol* of trust. The rest people can handle themselves: *the matching, the stitching and the making*.

For Zaynab, making *Ralli* is a way of catharsis, a therapy, a closeness, a normalcy. For Imtiaz, the people of the *Borh ala darakht* are his 'pilgrimage' – and every time, these people have returned from there heavenly aided and ultimately knowing their 'selves' better. My *Ralli* or *Borh ala darakht* is my faith in my teaching community. My faith has strengthened even more after having met these professionals.

It is 12 A.M. in Pakistan. It is deep midnight. I am wishing that the day dawn that breaks in Pakistan brings happiness and betterment in the lives of our teachers and students!

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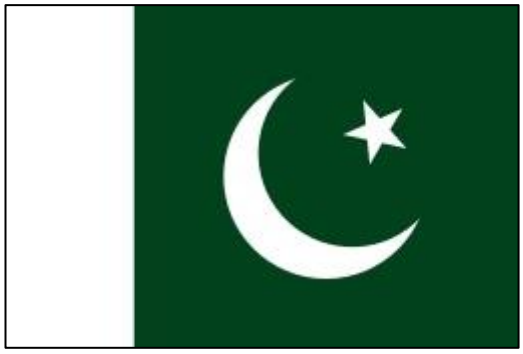
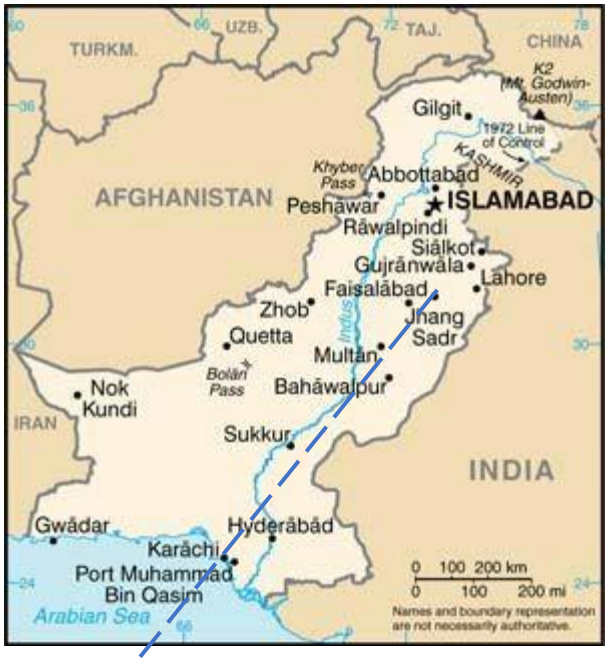
Appendix A

Pakistani Flag, Pakistani Map and the Map of Punjab

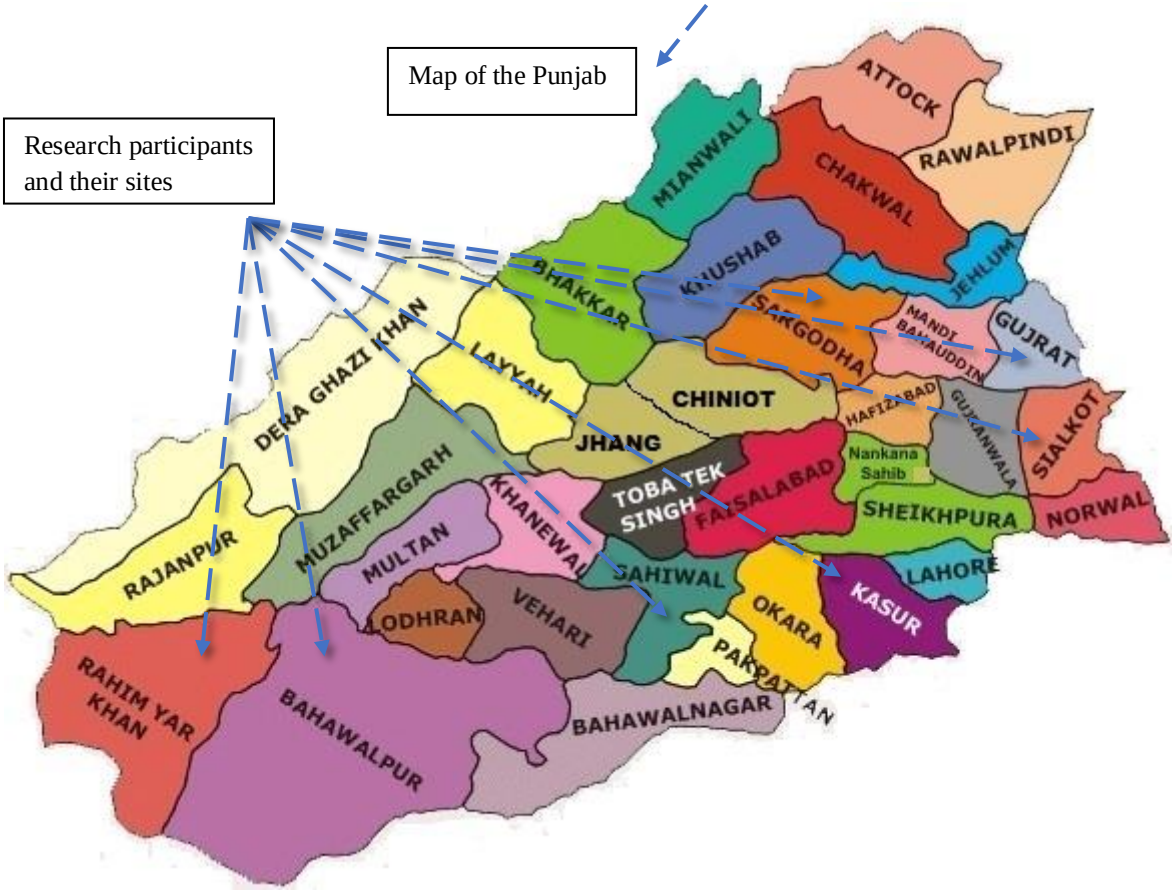


The green represents Muslim and the white represents non-Muslim population. The crescent and star symbolize progress and light.



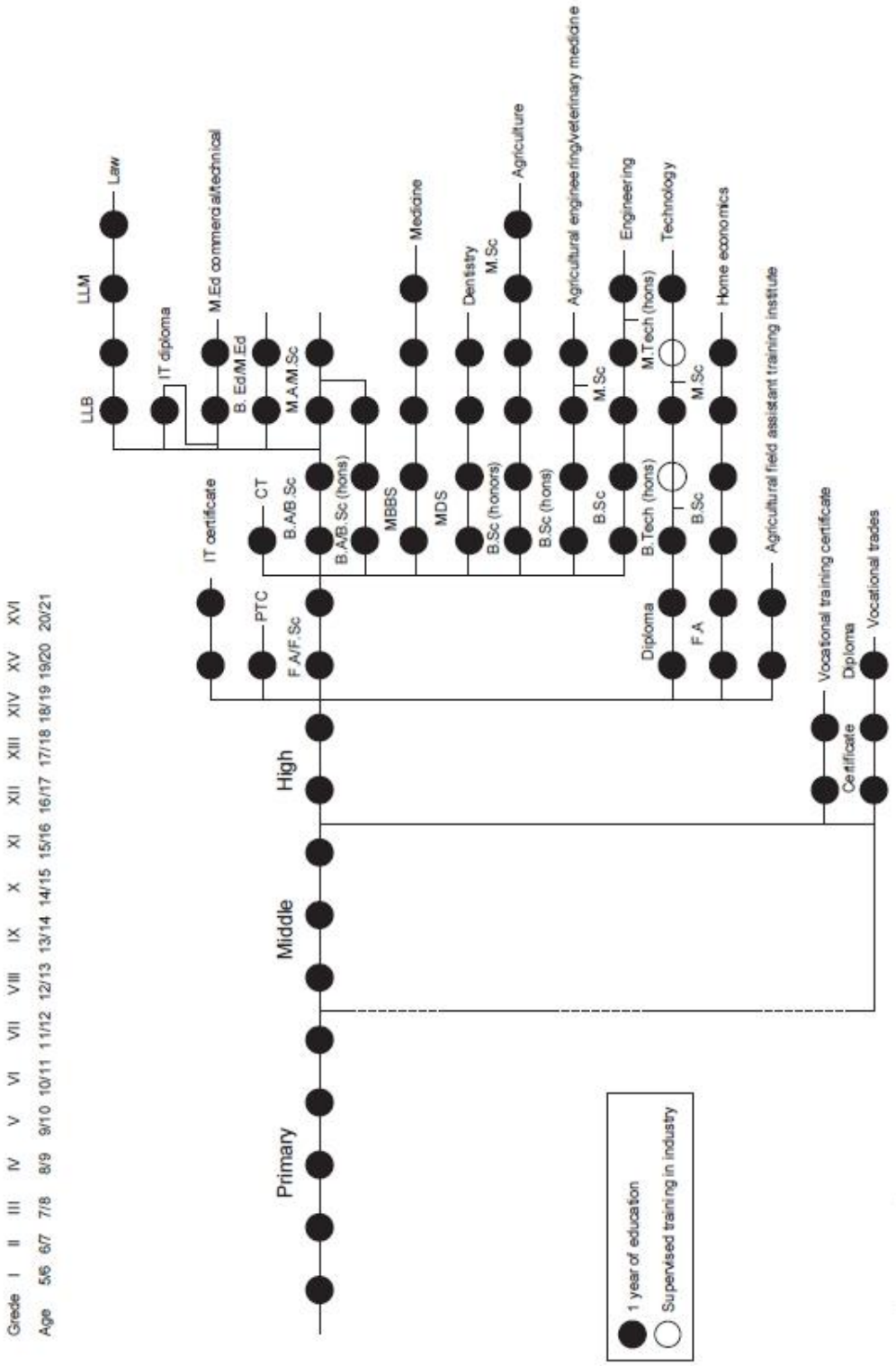
Map of the Punjab

Research participants and their sites



Appendix B

Structure of education system in Pakistan (Mahmood & Malik, 2010, p. 730).



Appendix C

Summary of the NAHE Project Phase I & II (Adapted from NAHE, 2004, 2011).

Staff Development Courses (NAHE Phase I)		
Launched:	2004	**Course Contents:**
Course duration:	24 days	• Educational Psychology
Offering:	Annual	• Advanced Teaching Skills
Target population:	University Teachers	• Administrative Planning & Communication Skills
Purpose:	Generic Skills	• Curriculum & Material Development
Mode of delivery:	Lectures	• Research Skills
Follow-up:	No	• Educational Measurement & Evaluation
Target (achieved):	3564 teachers	

Professional Competency Enhancement Programme for Teacher (NAHE Phase II)		
Launched:	2008	Course Contents
Course duration:	30 days	• Teaching as a Profession
Offering:	Annual	• Academic Planning & Management
Target population:	University Teachers	• Curriculum Development, Assessment & Evaluation
Purpose:	Generic skills	• Learners' Psychology
Mode of delivery:	Lectures	• Andragogical Skills
Follow-up:	No	• Communication Skills
Target: teachers	2500	• Research Methods & Skills
		• Microteaching

Appendix D

Research Post

UNIVERSITY of TASMANIA | FACULTY OF EDUCATION

RESEARCH INVITE

My name is Imran Anjum Chaudary and I am conducting a PhD Study at the Faculty of Education, University of Tasmania, Australia. The title of this research project is: **Becoming an accomplished professional: a narrative inquiry in tertiary education, Punjab, Pakistan.** This Project is being supervised by Dr Sharon Fraser, Associate Professor in Science Education and Dr Sharon Thomas, Associate Dean of Learning and Teaching.

Equitable and sustained access to lifelong learning opportunities can enable teachers to not only thrive as effective professionals, but also contribute to economic development and social emancipation in their societies (Aspin, Chapman, Evans & Bagnall, 2012). This research will explore ways in which Pakistani tertiary teachers become accomplished professionals within their teaching context in the province Punjab, Pakistan.

If you were born in the province Punjab, Pakistan and are a tertiary teacher working in the area with a minimum of ten years of teaching and research experience, hold leadership position in your field of expertise and perform mentoring roles (for example, mentoring roles in the development of beginning teachers, research projects, curriculum and instruction design, etc.) at your workplace, I would like to hear from you.

If you would like to participate in this research or for more information, please **contact: Imran Anjum at +92 310 7244060 or Imran.Anjum@utas.edu.au**

Project supervisors:
Dr Sharon Fraser at +61 3 63243083 or Sharon.Fraser@utas.edu.au
Dr Sharon Thomas at +61 3 6324 3350 or Sharon.Thomas@utas.edu.au

This study has been approved by the Tasmanian Social Sciences Human Research Ethics Committee. Ethics reference number H0015361

Appendix E

Participant Information Sheet

UNIVERSITY of TASMANIA | FACULTY OF EDUCATION

Information Sheet for Tertiary Teachers

Project title:
Becoming an accomplished professional: a narrative inquiry in tertiary education, Punjab, Pakistan

You are invited to participate in a research study that focuses on the Pakistani tertiary teachers' experiences of becoming accomplished professionals. This research project is being conducted in partial fulfilment of a PhD for Mr. Imran Anjum under the supervision of Associate Professor Sharon Fraser and Associate Dean Dr. Sharon Thomas at the Faculty of Education, University of Tasmania, Australia.

Purpose of the study
Equitable and sustained access to lifelong learning opportunities can enable teachers to not only thrive as effective professionals, but also contribute to economic development and social emancipation in their societies (Aspin, Chapman, Evans & Bagnall, 2012). The purpose of this research is to study ways in which Pakistani tertiary teachers become accomplished professionals within their teaching context in the province Punjab, Pakistan.

Participant selection criteria
You are invited to participate in this study if you were born in the province Punjab, Pakistan and are a tertiary teacher working in the area with a minimum of ten years of teaching and research experience, hold leadership position in your field of expertise, and perform mentoring roles (for example, mentoring roles in the development of beginning teachers, research projects, curriculum and instruction design, etc.) at your workplace.

Procedures and tasks to carry out
Should you agree to participate, you will be asked to participate in three one-on-one conversational interviews, and the length of each meeting will be approximately 90 minutes. You will be asked to share your journey of becoming an accomplished professional. In addition, you will be asked to make yourself available for a classroom teaching observation. Moreover, you will be asked to generate/bring photographs and bring documents (e.g. diaries, lesson plans, journals, curricular or policy artefacts, etc.) to the interviews. Observation, photographs and documents will be used to elicit information about your experience of becoming an accomplished professional. No people, other than you, will feature in the photographs. Your decision will be final to choose to discuss any act, event or object arising from observation, photographs and documents. You will have the right to exclude any photograph or document during the meetings or its associated data during the member checking. No explanation for their removal will be asked. The time commitment needed for this research will be maximum 10 hours spread over three weeks.

Moreover, you will have the opportunity to express yourself in any language: Punjabi, Urdu and English or a mix of these. With your permission, these meetings will be audio-recorded so that the researcher can ensure an accurate record of what you say. When the audio files of conversations have been transcribed and translated into English as required, you will be provided with a paper copy of the transcript, so that you can verify that the information is correct. You will have the right to introduce any changes to or make any corrections where needed in the transcript. Once the confirmation is received from you and changes, if any, are incorporated, a paper copy of your finished transcript will be provided to you.

Confidentiality and anonymity

The researcher intends to protect your anonymity and the confidentiality of your responses to the fullest possible extent, within the limits of the law. During the fieldwork in Pakistani-Punjab, the research data will be kept in the 'MySite', an online data storage system from University of Tasmania. After the completion of the fieldwork, the recorded data will be copied and stored in a personal password protected laptop, and the paper-based data, including observation notes, photographs and documents, will be kept in a personal locked filing cabinet at the Faculty of Education, University of Tasmania. Your name and contact details will be kept in a password-protected computer file separate from any data that you supply. This will only be able to be linked to your responses by the researcher. In the final report, you will be referred to by a pseudonym. The researcher will remove any references to personal information from all forms of data that might allow someone to guess your identity.

Once the thesis arising from this research has been completed, research findings will be sent to you on your e-mail, which will include an electronic copy of your full narrative and a brief summary of the study results. Your e-mail address obtained for this purpose shall be held separately from the research data. It is also possible that the results of the study including narratives and quotes from interview transcript, documents and photographs will be presented at academic conferences or published in academic journals. The data will be kept securely at the Faculty of Education, University of Tasmania for five years from the date of publication, before being destroyed.

Benefits of the study

The participant: This invitation to participate in this study is an opportunity for you to not only voice your personal and professional experiences related to your journey of becoming an accomplished professional, but also a chance to contribute professionally to your practice, profession and context. This contribution should give you a greater sense that your opinions, perceptions and experiences are valuable to and valued as knowledge construction. Apart from educational benefits, you will be rewarded for your contribution to this study by co-authoring a research paper together.

The wider community: This study will highlight a) both effective practices and the journey to achieving these in the Pakistani setting, and will generate discourses in which *local* thoughts, feelings, morality, and experiences will be articulated and explored; and b) the need for the educational authorities to contribute more effectively and equitably to the lives and work of tertiary teachers in the less developed areas in Punjab, Pakistan.

Risks from participation in the study

Please be advised that your participation in this study is completely voluntary. The researcher does not anticipate any risks to taking part in the study, other than the time commitment required to carry out the tasks. The information that you share will not be used in any way for assessing or judging your knowledge or abilities. If you find that you are becoming distressed and need a break, you can do so. Should you wish to withdraw any unprocessed data you have supplied, you are free to do so without prejudice a week after your last session in the process of data generation.

If you would like to participate, please indicate that you have read and understood this information by signing the accompanying consent form and returning it to the researcher. However, this information sheet will remain with you for your record. The researcher will then plan a mutually convenient time and place for data generation. Afterwards, methods and focus of each method of data generation will be discussed with you and a plan of events will be finalized.

Further information concerns or complaints

1. Should you require any further information related to this study, please contact the researcher: Imran Anjum on a dedicated phone number: +92 310 7244060, Email: Imran.Anjum@utas.edu.au
2. If you have any concerns related to this study, please do not hesitate to contact:
   Associate Professor Sharon Fraser, Phone: +61 3 63243083
   Email: Sharon.Fraser@utas.edu.au
   Associate Dean Dr. Sharon Thomas, Phone: +61 3 6324 3350
   Email: Sharon.Thomas@utas.edu.au
3. This study has been approved by the Tasmanian Social Sciences Human Research Ethics Committee. If you have concerns or complaints about the conduct of this study, please contact: Executive Officer of the HREC (Tasmania) Network on Phone: +61 3 6226 6254 Email: human.ethics@utas.edu.au. The Executive Officer is the person nominated to receive complaints from research participants. Please quote ethics reference number: H0015361

Appendix F

Consent Form

UNIVERSITY of TASMANIA | FACULTY OF EDUCATION

Consent Form for Tertiary Teachers

Project title: Becoming an accomplished professional: a narrative inquiry in tertiary education, Punjab, Pakistan

1. I agree to take part in the research named above.
2. I have read and understood the Information Sheet for this study. Any questions that I have asked, have been answered to my satisfaction.
3. The nature and possible effects of the study have been explained to me.
4. I understand that my participation involves conversational interviews, observation of my teaching context, provision of photographs and documents.
5. I have been informed that the data generation meetings will be audio-recorded; specific act, event or object for observation, photography and document will be decided mutually. I will have the final decision to include or discluded any photographs or documents from discussion.
6. I understand that the time commitment needed for this research will be maximum 10 hours spread over three weeks; and I will be invited to review conversation transcripts and restoried narratives and introduce any corrections where needed.
7. I understand that all research data will be securely stored on the researcher's premises (Faculty of Education, University of Tasmania) for five years from the publication of the study results and will then be destroyed.
8. I understand that the researchers will maintain confidentiality and that any information I supply to the researchers will be used only for the purposes of the research and subsequent publications.
9. I understand that the results of the study will be published and I have been informed that I cannot be identified as a participant as any identifiable information related to people and places arising from any forms of data will be hidden.
10. I understand that my participation is voluntary and that I may withdraw at any time without any effect. If I so wish, I may request that any unprocessed data I have supplied be withdrawn from the research within the timeframe advised.
11. I have been informed that once the results are available, an electronic copy of my narrative and the research findings will be forwarded to me on my email address.

Participant's name: _____

Participant's signature: _____

Participant's contact number: _____

Participant's Email:_____

Date: _____

Statement by Investigator

☐ I have explained the project and the implications of participation in it to this volunteer and I believe that the consent is informed and that he/she understands the implications of participation.

If the Investigator has not had an opportunity to talk to participants prior to them participating, the following must be ticked.

☐ The participant has received the Information Sheet where my details have been provided so participants have had the opportunity to contact me prior to consenting to participate in this project.

Investigator's name: _____

Investigator's signature: _____

Date: _____

Investigators:

1. Imran Anjum on a dedicated phone number: +92 310 7244060, Email: Imran.Anjum@utas.edu.au
2. Associate Professor Sharon Fraser, Phone: +61 3 63243083, Email: Sharon.Fraser@utas.edu.au
3. Associate Dean Dr. Sharon Thomas, Phone: +61 3 6324 3350, Email: Sharon.Thomas@utas.edu.au

Ethics reference number:
H0015361

Appendix G

Conversation Questions Guide

UNIVERSITY of TASMANIA | FACULTY OF EDUCATION

Research title / Research question

How do Pakistani tertiary teachers become accomplished professionals within their poorly resourced teaching context in Punjab?

MEETING 1

Focus: In what ways do tertiary teachers' contextual characteristics affect the attainment of professional accomplishment?

Activity 1.1: Conversation

- Tell me about your home life, school life, and adult life.
- Why did you choose to become a tertiary teacher?
- Please tell me what was your pre-service teacher training when you entered the tertiary field of education?
- Please describe your challenges as a tertiary teacher.
- What was the impact of your context and culture on your identity as a tertiary teacher?

Activity 1.2: In addition to the above, discussion and interpretation will be made on:

- photographs and documents

MEETING 2

Focus: (1) What directions and strategies account for the development of tertiary teachers' teaching expertise?
(2) What is essential for maintaining resilience in tertiary teachers' professional lives?

Activity 2.1: Conversation

- Have any external factors positively influenced your teaching approach and/ or methods? What factors? Why and how?
- How did you improve your classroom practice? Please share your own specific acts, habits, and strategies that supported your efforts of learning and becoming a better professional.
- Can you give me some examples of when your specific acts, habits, and strategies (discussed above) helped you achieve or resolve anything in your personal and professional lives?
- What has worked well for you in your attempts to improve your teaching? Why? Has anything not worked well? Why not?
- Can you share a few significant moments in your professional life, which convinced you to stay and strive to achieve mastery in the profession?
- Tell me about how you stay resilient in your professional setting?

Activity 2.2: In addition to the above, discussion and interpretation will be made on:

- photographs and documents

Name: Imran Anjum – Cell: +92-3 – Email: Imran.Anjum@utas.edu.au
Faculty of Education, University of Tasmania - Ethics reference number: H0015361

MEETING 3

Focus: (1) How does the tertiary teachers' experience of becoming accomplished influence their teaching roles?

(2) How does the tertiary teachers' experience of becoming accomplished influence their professional identities?

Activity 3.1: Conversation

- How would you describe yourself as a teacher?
- What are the realities of classroom life in your context that make it difficult/ challenging/ impractical to you to practice your expert teaching? What. If anything, would you like to change about your teaching approach and/or methods? Why?
- What are your learning needs and challenges now as an accomplished professional?
- Can you tell me how do you contribute to your work/institution/community as an accomplished teacher, mentor/teacher educator and leader/senior professional? In this respect, what are your challenges, constraints and tensions?
- What could teachers, institutional leadership and educational authorities do to improve professional lives and work of tertiary teachers in the region?
- Can you share two/three words that best describe your experience/journey of becoming an accomplished teacher?

Activity 3.2: In addition to the above, discussion and interpretation will be made on:

- the observation notes produced by the researcher; and
- photographs and documents

Appendix H

Data Record Sheets

Conversations

Conversations Record Sheet				
Meeting number	**Participant Name/Pseudonym**	**Participant type**	**Participant affiliation**	**Interview date, time & length**
1 of 3	AQ Imtiaz	Professor/Punjabi/ Dept Head	PGDC	25 Jan, 9:30 am, 125.35 minutes
Place of meeting	**Researcher**	**Language/s used**	**Data transcriber, translator & typist**	**Member checking**
Workplace staffroom	Imran Anjum	Punjabi	Imran Anjum	Thrice (transcript, narrative, dialogic narrative)

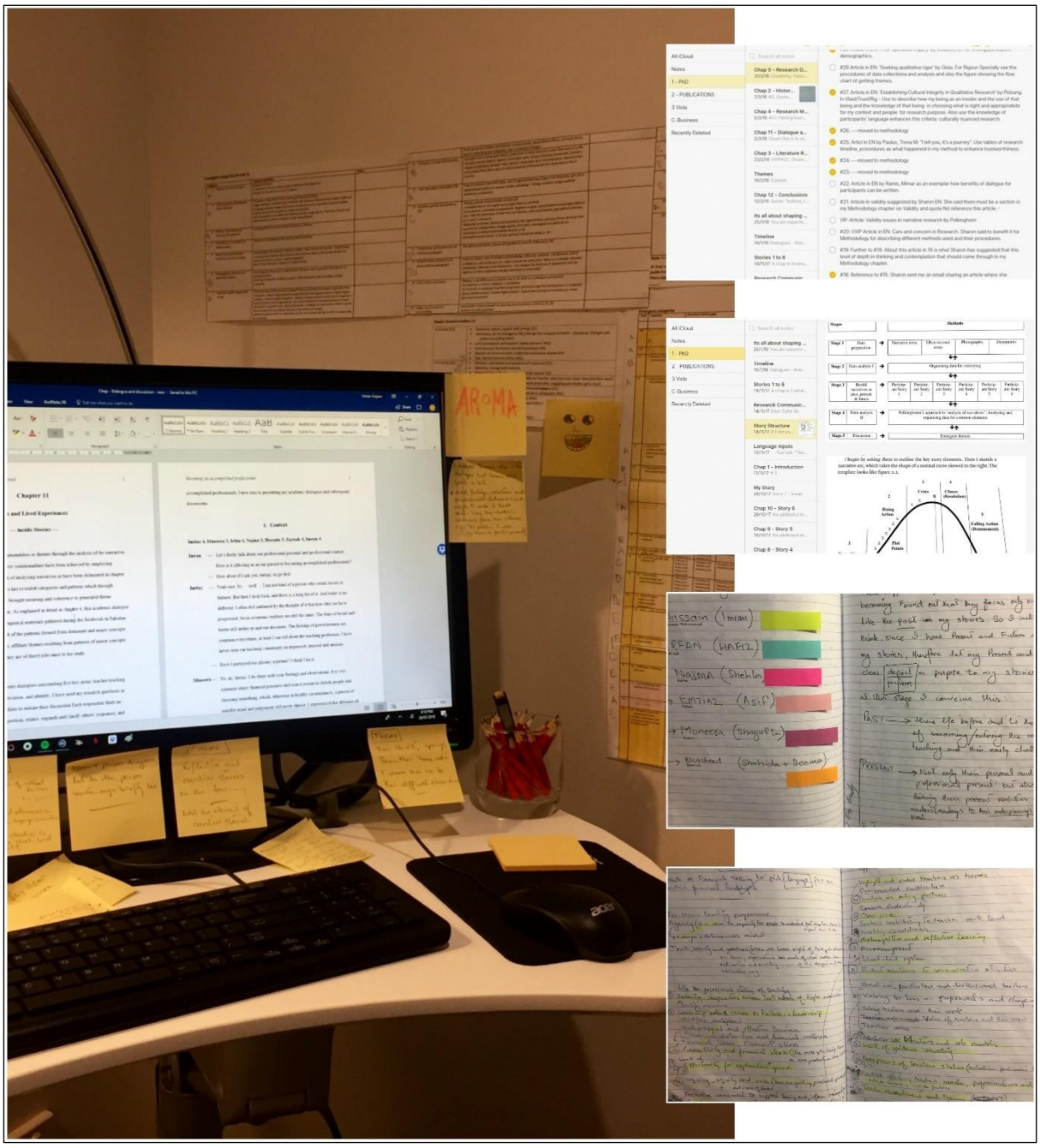
Observation Record Sheet	
Date/Time: 01 Feb 2016 **Participant:** IMTIAZ **Focus:** Overall health of the learning spaces	
Observation: 1. Library: small, ill-lighted, no heating, locked cabinets 2. Dirty looking classrooms, vandalised walls and furniture, 3. Noisy staff rooms. 4. No dedicated space for teachers outside their classrooms. to conduct themselves.	**Comments (analytic insights):** Implications?? Peer-networking? Cope?

Photo Record Sheet	
Photo Id: IMTIAZ / IM-P3	**Date & time:** Generated; 05 Feb, 11 AM
Description: Imtiaz in his classroom Imtiaz's teaching world and his challenges	**Analytic insights/remarks:** Aesthetics? Bolted furniture and pedagogy? Mobility, interaction, group work?

Document Record Sheet	
Document Id: IMTIAZ / IM-D1	**Date received:** 8 Feb 2016
Document type/source: National Qualification Framework of Pakistan	**Description and analytic insights/remarks:** - Intended learning outcomes and assessment criteria - Inconsistency - Block teacher creativity - Does not encourage teachers to put extra efforts - Pre-conditioned student behaviours and unwilling to do anything other than exam preparation --- How you cope?

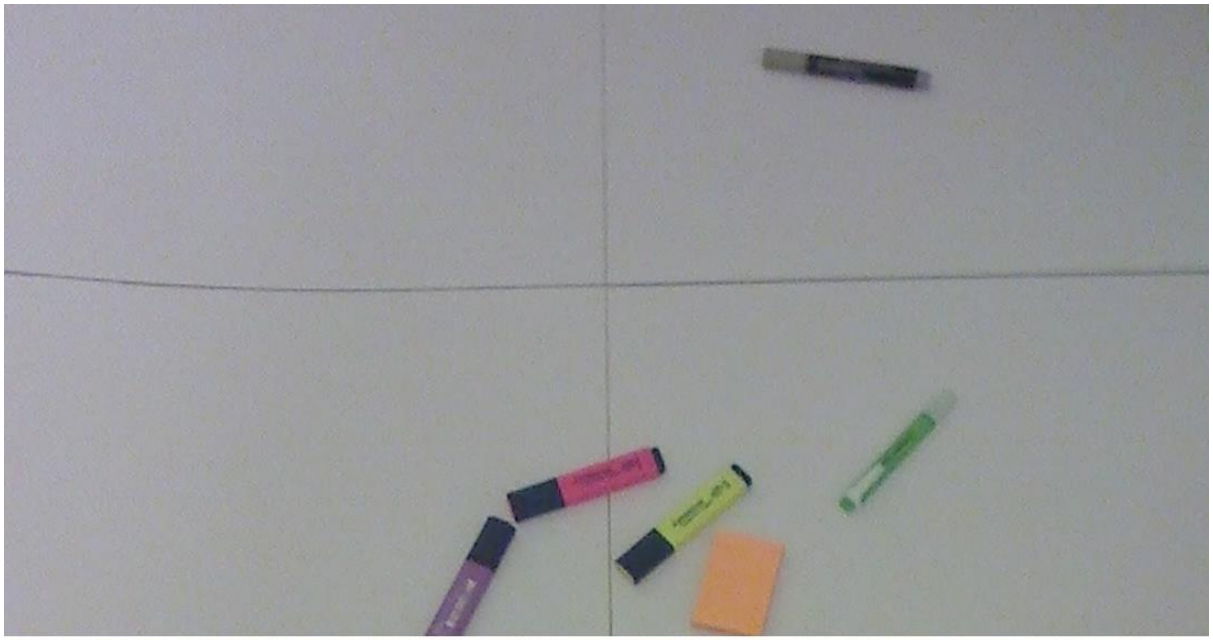
Appendix I

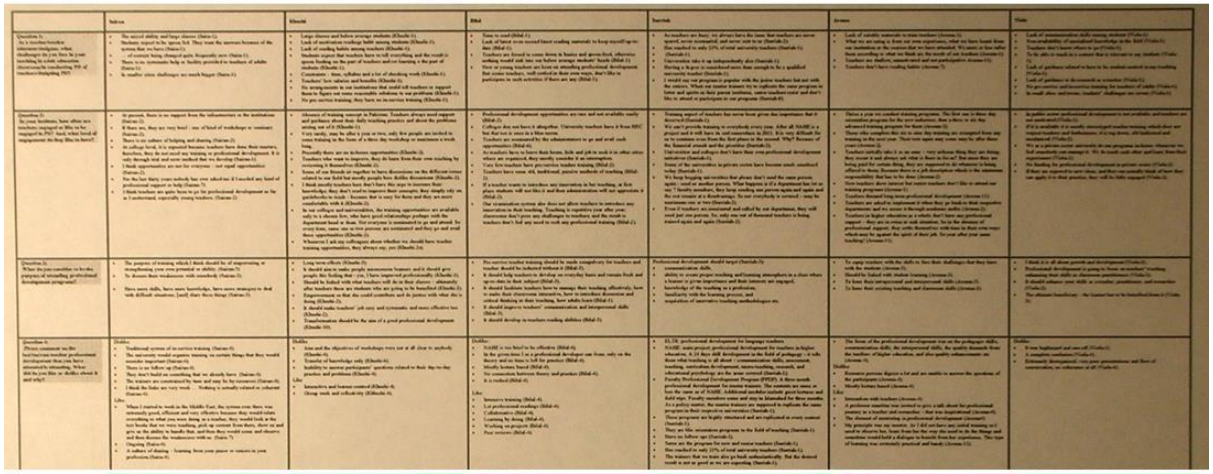
Researcher's Reflective and Creative Space

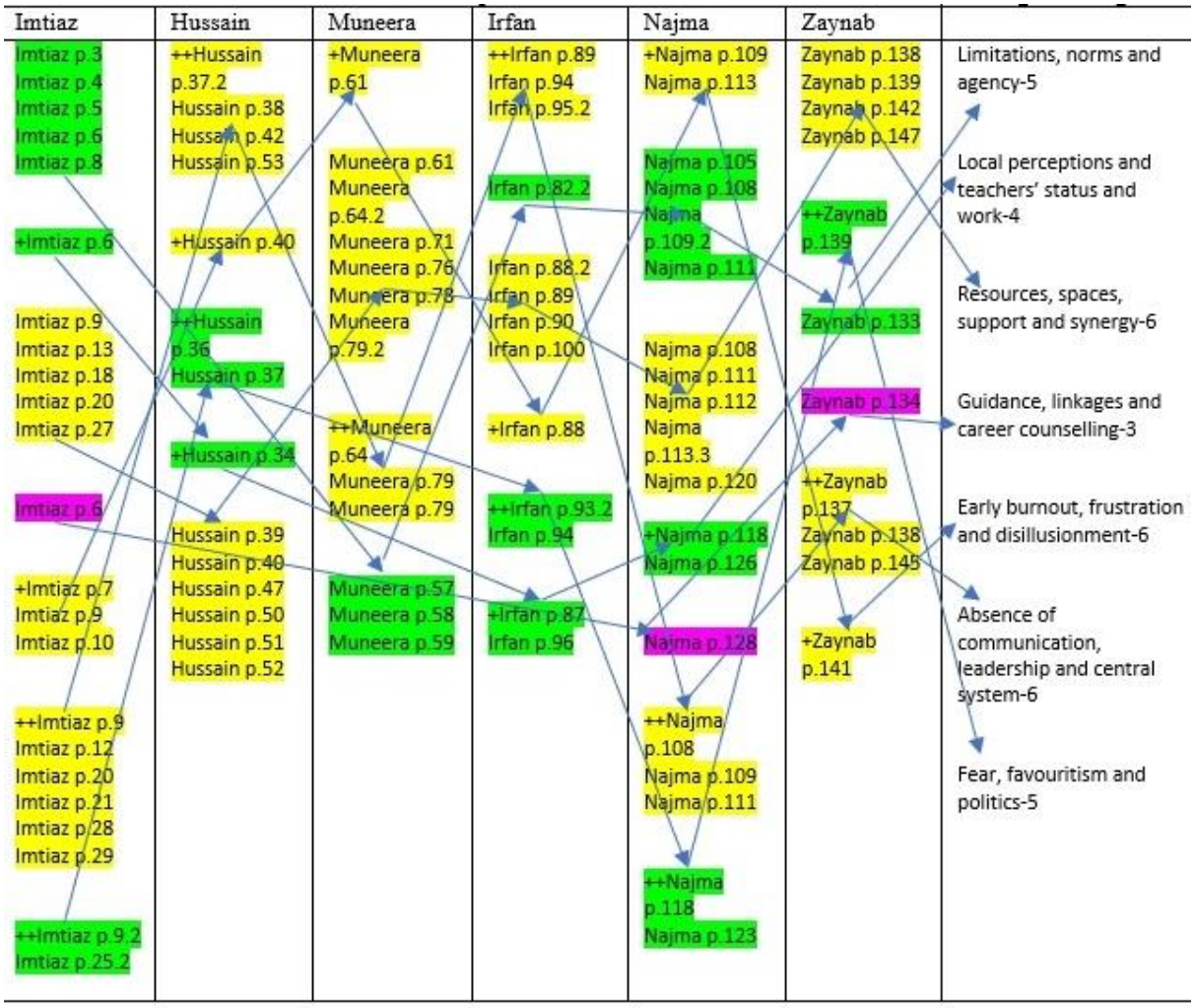


Appendix J

Semi-Structured Style Grids (Colour codes and polylines)



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Hussain
Muneera
Irfan
Najma
Zaynab
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++Hussain p.37.2
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+Hussain p.40
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Muneera p.58
Muneera p.59
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Irfan p.95.2
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++Irfan p.93.2
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+Irfan p.87
Irfan p.96
+Najma p.109
Najma p.113
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Zaynab p.138
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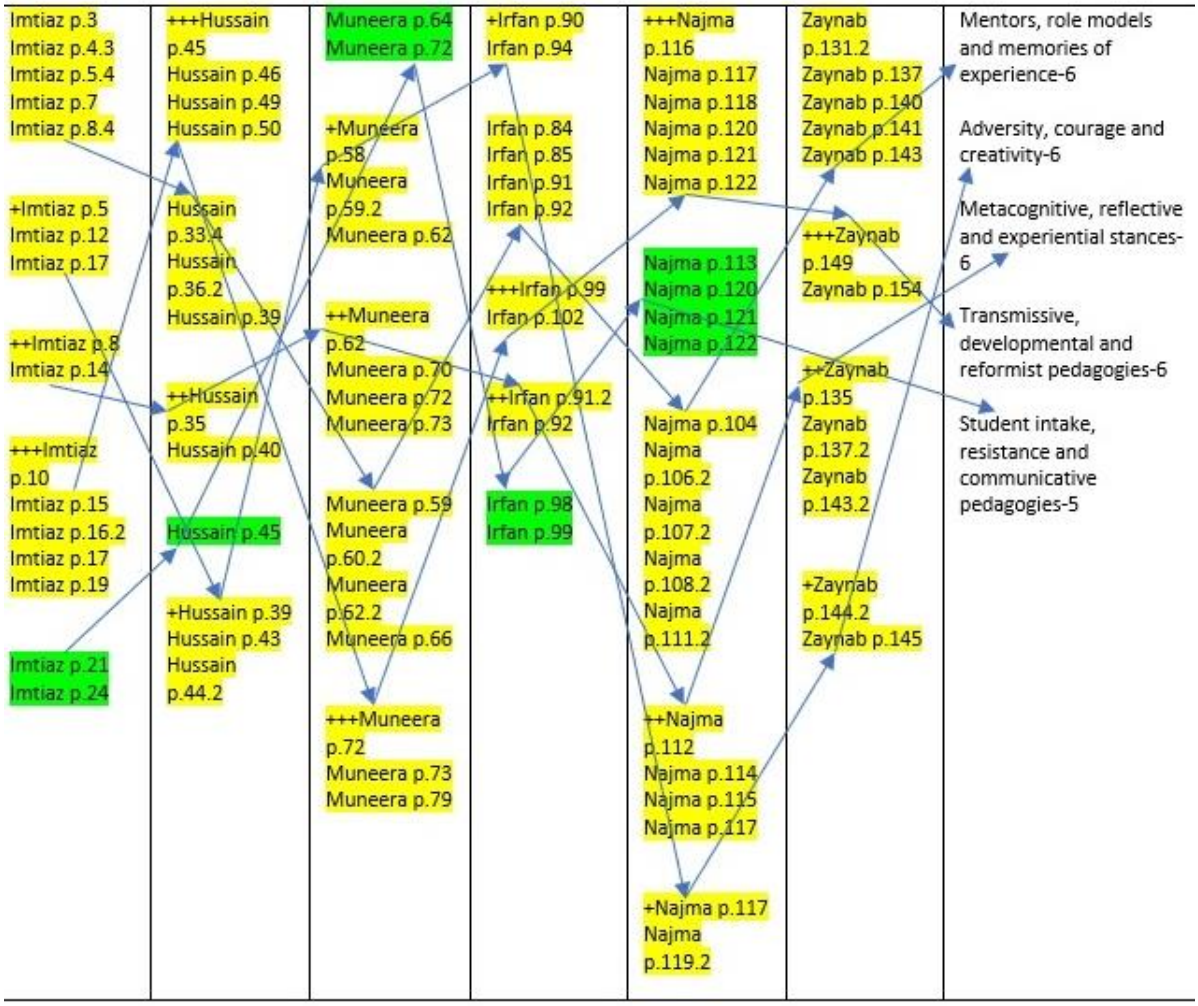
Limitations, norms and agency-5
Local perceptions and teachers' status and work-4
Resources, spaces, support and synergy-6
Guidance, linkages and career counselling-3
Early burnout, frustration and disillusionment-6
Absence of communication, leadership and central system-6
Fear, favouritism and politics-5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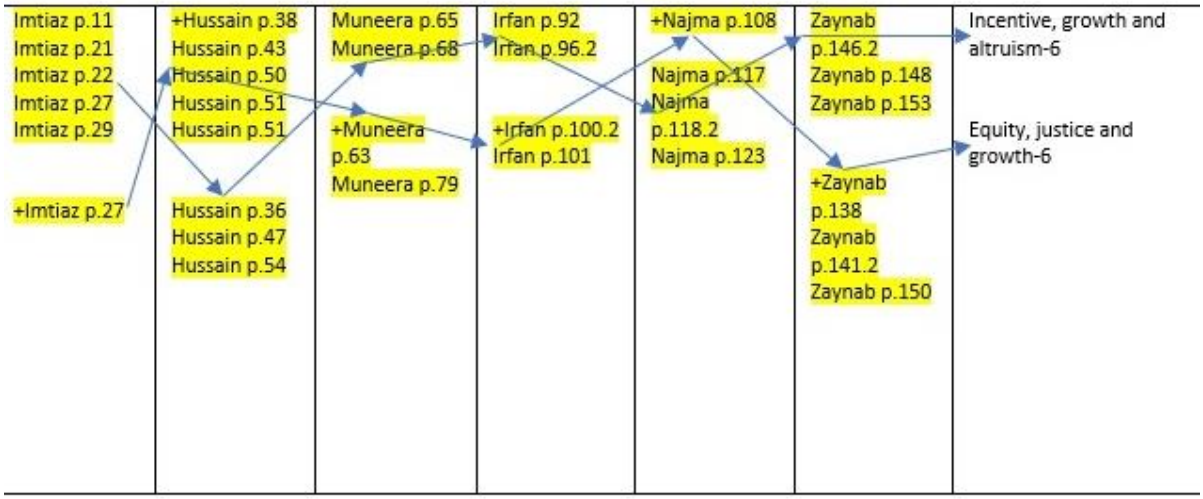
Mentors, role models and memories of experience-6
Adversity, courage and creativity-6
Metacognitive, reflective and experiential stances-6
Transmissive, developmental and reformist pedagogies-6
Student intake, resistance and communicative pedagogies-5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Hussain p.51
Hussain p.36
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Muneera p.79
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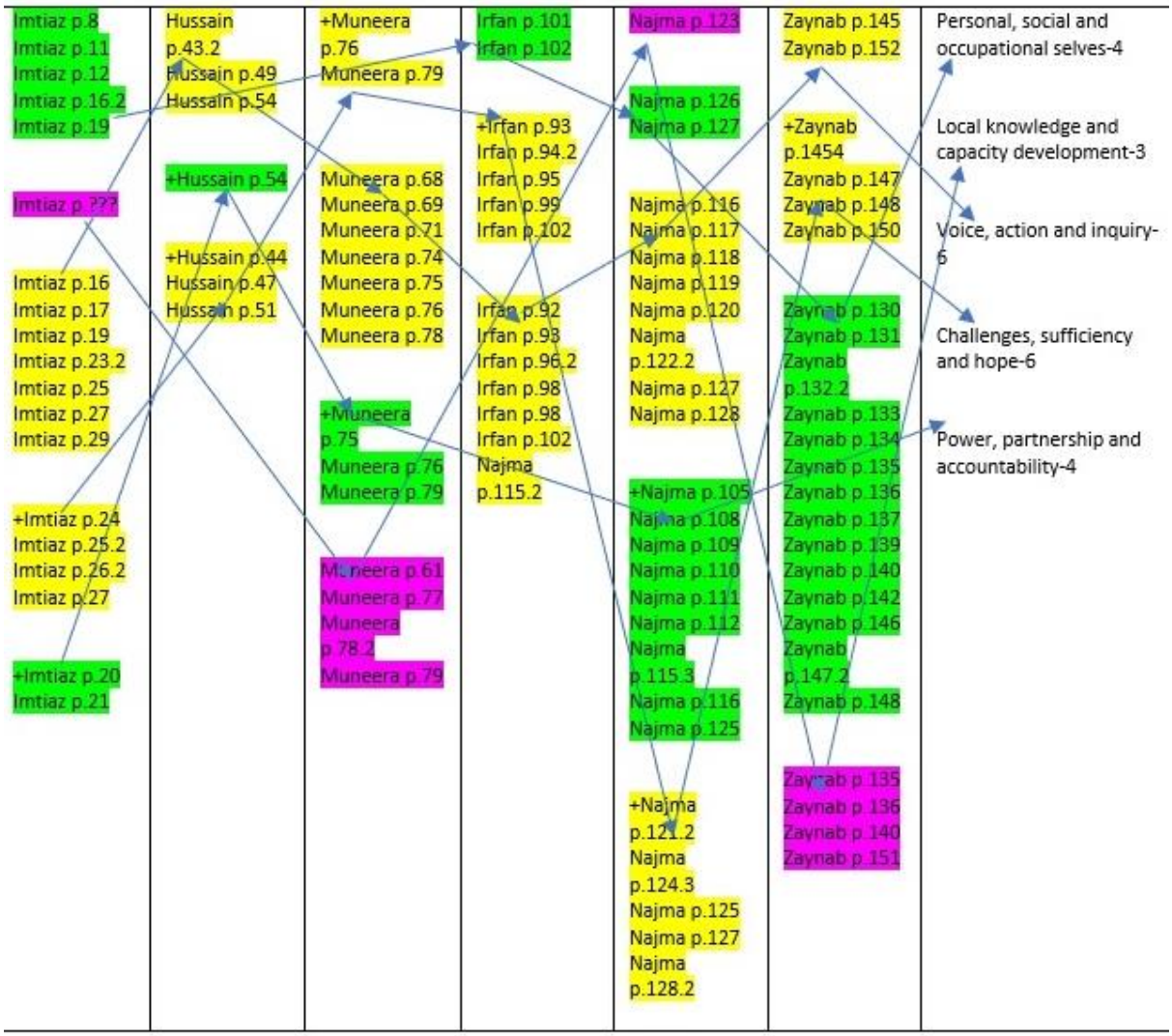
Incentive, growth and altruism-6
Equity, justice and growth-6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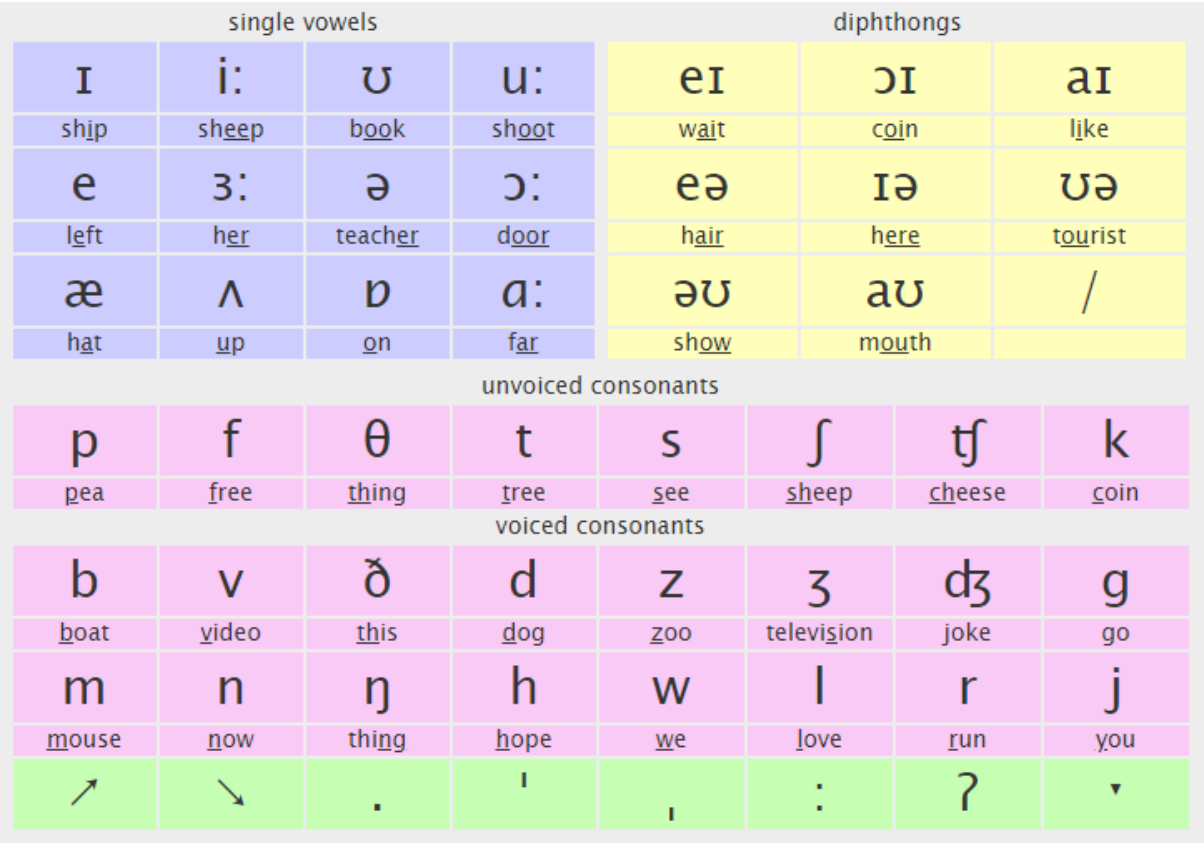
+Hussain p.54
+Hussain p.44
Hussain p.47
Hussain p.51
+Muneera p.76
Muneera p.79
Muneera p.68
Muneera p.69
Muneera p.71
Muneera p.74
Muneera p.75
Muneera p.76
Muneera p.78
+Muneera p.75
Muneera p.76
Muneera p.79
Muneera p.61
Muneera p.77
Muneera p.78.2
Muneera p.79
Irfan p.101
Irfan p.102
+Irfan p.93
Irfan p.94.2
Irfan p.95
Irfan p.99
Irfan p.102
Irfan p.92
Irfan p.93
Irfan p.96.2
Irfan p.98
Irfan p.98
Irfan p.102
Najma p.115.2
Najma p.123
Najma p.126
Najma p.127
Najma p.116
Najma p.117
Najma p.118
Najma p.119
Najma p.120
Najma p.122.2
Najma p.127
Najma p.128
+Najma p.105
Najma p.108
Najma p.109
Najma p.110
Najma p.111
Najma p.112
Najma p.115.3
Najma p.116
Najma p.125
+Najma p.121.2
Najma p.124.3
Najma p.125
Najma p.127
Najma p.128.2
Zaynab p.145
Zaynab p.152
+Zaynab p.1454
Zaynab p.147
Zaynab p.148
Zaynab p.150
Zaynab p.130
Zaynab p.131
Zaynab p.132.2
Zaynab p.133
Zaynab p.134
Zaynab p.135
Zaynab p.136
Zaynab p.137
Zaynab p.139
Zaynab p.140
Zaynab p.142
Zaynab p.146
Zaynab p.147.2
Zaynab p.148
Zaynab p.135
Zaynab p.136
Zaynab p.140
Zaynab p.151
Personal, social and occupational selves-4
Local knowledge and capacity development-3
Voice, action and inquiry-6
Challenges, sufficiency and hope-6
Power, partnership and accountability-4

Appendix K

The International Phonetics Alphabet (IPA, 2015)



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